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FEDERAL COUNCIL BULLETIN



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Impressions from the Other Side of the World

LOOKING back over the year which I have spent in the East—both Far and Near—one outstanding impression is the hope of the peoples of the world in the good will and help of America. It makes an American almost ashamed to see the way so many of the Asiatic people have idealized his country; how they have pinned their hopes and expectations to it. He wonders whether even part of these hopes of theirs will be fulfilled. One cannot go where we have been, if he is an American, without having people high and low gather around him for sympathy and hope.

If I could but tell you of the groups with whom we talked all over Asia, back in the remote corners and in distant cities, all hoping that somehow America was not going to fail the rest of the world at this time! They cannot understand how we can sit here in comfort and plenty so far away and not lift our hands to help them in their poverty and need. They are thankful for what we have done for starving babies. But, as said some young men in Mosul, "Our minds and hearts are starving too."

Another vivid impression is the need of more and fuller co-operative action on the part of the churches. I wish we could unite ourselves in wise and more efficient ways to accomplish our great task. We ought to try to help one another more in our territorial allotments of missionary responsibility. For instance, in South-eastern Asia I believe that the Methodists can care for the missionary problem of Singapore and the lower Straits Settlements. If others of us have the power or inclina-

tion to share the burden, let us discharge our sense of responsibility by working with and through the agencies of our Methodist brethren. Likewise, in South-western Asia, in Arabia and Mesopotamia the Reformed and Presbyterian Churches can handle the problem if we will all support and work with them. It is a huge task we have before us and there is a rich brotherly spirit among us in its doing. Let us give that spirit ample room for practical and trustful action.

The one other great impression with which I have come home is the impression of renewed confidence and hope. There are difficulties enough and the chariot wheels drag heavily, but anyone who takes the long view can see more than the difficulties and the hindrances. He can see the sure and steady gains, the strengthening of the energies of Christianity throughout the world, the weakening of the resistant forces, the seepage of the ideas of freedom and justice through the thoughts of men, the ever clearer recognition of our Lord Jesus Christ as the supreme moral judgment and the only adequate Saviour of mankind.

At a luncheon at the British Consul's in Tabriz, when we were guessing poems and their authors from short quotations, the Consul offered as one of his favorites some lines from Clough's "Say not the Struggle Naught Availeth." Often as we passed across those lands where the struggle is most tense, I had said those verses over to myself:

"Say not the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright."

ROBERT E. SPEER.

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Federal Council's Representative Returns from Russia

REV. JOHN SHERIDAN ZELIE, pastor of the First Presbyterian Church, Troy, N. Y., who left this country in June for Russia to serve upon the staff of the American Relief Administration as the representative of the Federal Council of the Churches, was due to arrive in this country on September 12, just as this issue of the BULLETIN was going to press. Dr. Zelie has given special attention, so far as conditions in Russia would permit, to making the funds which have come directly to the Federal Council available for the relief of the clergy and other intellectuals in the Russian Church.

The amount which has come to the Federal Council's own office for the Russian famine has totaled over \$125,000, in addition to the great sums which have gone from the churches to the American Relief Administration and the American Friends' Service Committee. A striking indication of the extent of the Council's work in the matter of relief was the receipt of a check from the Evangelical Churches of Bulgaria, which transmitted their funds to the Federal Council in order that they might be as directly related as possible to the Churches' share of the relief enterprise. In view of the large influence which the Federal Council had had in carrying forward the appeal for funds the Council was invited to nominate a member of Mr. Hoover's staff in Moscow.

An article by Dr. Zelie may be expected in an early issue of the BULLETIN concerning the situation in Russia, after he has made his full report to the Administrative Committee at its September meeting. At present writing it is possible only to bear testimony to the remarkable ability with which he dealt with a situation of extraordinary difficulty and delicacy. The recent attitude of the Russian Government toward the Church has been so rigorous that it was only in the face of what appeared to be well-nigh insuperable obstacles that special at-

tention could be given to caring for the clergy. As Colonel Haskell, the head of the relief administration in Russia, said in conference with representatives of the Federal Council during his recent stay in New York, "Dr. Zelie has tackled by all odds the hardest problem that could be singled out in the whole work of Russian relief."

The Russian Church has been in a peculiarly isolated position. Other groups have had the support and co-operation of corresponding groups in this country—the Lutherans, the Mennonites, the Baptists, the Y. M. C. A., etc. The Russian Church has been largely neglected and, at the same time, especially in need of moral and physical help because of the attitude of the Government.

Even such fragmentary reports as have come concerning Dr. Zelie's work make it clear that wherever leaders in the Russian Church learned that he was there because of the special interest of the American churches in them the effect was profound. The manifestation of sympathy, even more than the visible signs of material help, seems to have been appreciated more deeply than words can describe. It is not too much to say that this work may have lasting significance in the relations of the American Churches with the Russian people.

Council Takes Further Action on Near East

THE heart-rending reports of the massacre in Smyrna, received just as the BULLETIN goes to press, have been the occasion of immediate action by the Federal Council. A great mass meeting is being planned by the Council in New York for next Sunday afternoon, and a call is being sent out over the country as widely as the short time will allow, urging churches everywhere to observe the day as an occasion for special intercession.

The Council also urges the churches to respond generously and quickly to the appeal of Near East Relief for special funds for emergency relief in Smyrna.

The Federal Council had already formulated plans for carrying further the action which it took four months ago in urging the State Department to assume its fair share of responsibility for Armenia. A conference of representatives of the Near East Relief, the Armenia-America Society, and the missionary agencies concerned with the Near East problem is to be held on September 21st, in order to canvass the present situation and discuss the best lines of procedure for mobilizing public opinion to secure protection for the Armenian people.

The decision of the French, British, Italian and American governments to give up the proposed official investigation of atrocities in the Near East, and to leave the matter wholly to an unofficial investigation by the International Red Cross, has greatly disappointed those who are concerned about the future of Armenia. The change in the plan seems likely to mean that the investigation will have relatively little effect in arousing governmental authorities to the need of a positive plan for preventing the further persecution of the Christian minorities.

The chief hope for any effective action now seems to lie in the creation of a more pronounced public opinion in this country, and the chief hope for creating such public opinion lies in the churches. Already they have put themselves squarely on record. The official denominational assemblies during recent months, with remarkable unanimity have adopted resolutions which express vigorously their deep concern. The Northern Baptist Convention at Indianapolis, the General Assembly of the Presbyterian Church at Des Moines, the Southern Baptist Convention at Jacksonville, the General Conference of the Methodist Episcopal Church, South, at Hot Springs, the United Presbyterian Assembly at Cambridge, Ohio, the last meeting of the National Council of the Congregational Churches at Los Angeles, and undoubtedly many other bodies, have taken action.

Among the many appreciative messages concerning the part which the Federal Council of the Churches has taken in the Near East question, the following from Archbishop Alexander of the Greek Diocese of North and South America is worth recording:

"In the Second Annual Convention of the Greek Orthodox Church in America, held last week in the Church of Holy Trinity, New York, a resolution was unanimously carried that, in view of the great interest shown by the Federal Council for the salvation of the persecuted and oppressed Christians of the East, and for the vigorous protests against the Turkish atrocities that are a stain to our civilization, the Archbishop be instructed to express the deep gratitude and appreciation of the Convention to your organization."

A letter from Archbishop Meletios of Constantinople to Dr. James L. Barton, chairman of Near East Relief, interprets vividly the attitude of those in the Near East:

"What Christian soul can ever tolerate that Asia, where Paul was especially afflicted for the work of Lord, which contains names and things that we read of every day in the Book of Life, shall be entirely deprived, in this 20th century, of followers of Christ? All the Near East Relief Workers, to whom is due the honor of bringing to light the unspeakable atrocities against the Christians, agree that the program applied by the Turks looks to the total extermination of Christians in the countries occupied by them.

"But thanks to God! We are now no more alone in this struggle against Asiatic barbarity. Now the Christian world of America is assisting us with prayers. And the consciousness that we enjoy the sympathy of the country of highest ideals, gives us strength to bear this untold martyrdom, which the Lord cast upon the lands of His Gospel, perhaps to try the bonds of Christian solidarity."

Notable International Gatherings at Copenhagen

COPENHAGEN was the scene of three remarkable conferences of Christian leaders from many lands during the first half of August. Each was of distinct importance in its own way.

AN EVENT OF HISTORIC SIGNIFICANCE

At the Bethesda Church in Copenhagen on August 10th to 12th, official representatives of the Churches of Europe came together for what is believed to be the first event of its kind in modern history. It marks the beginning of a co-operative movement in Europe.

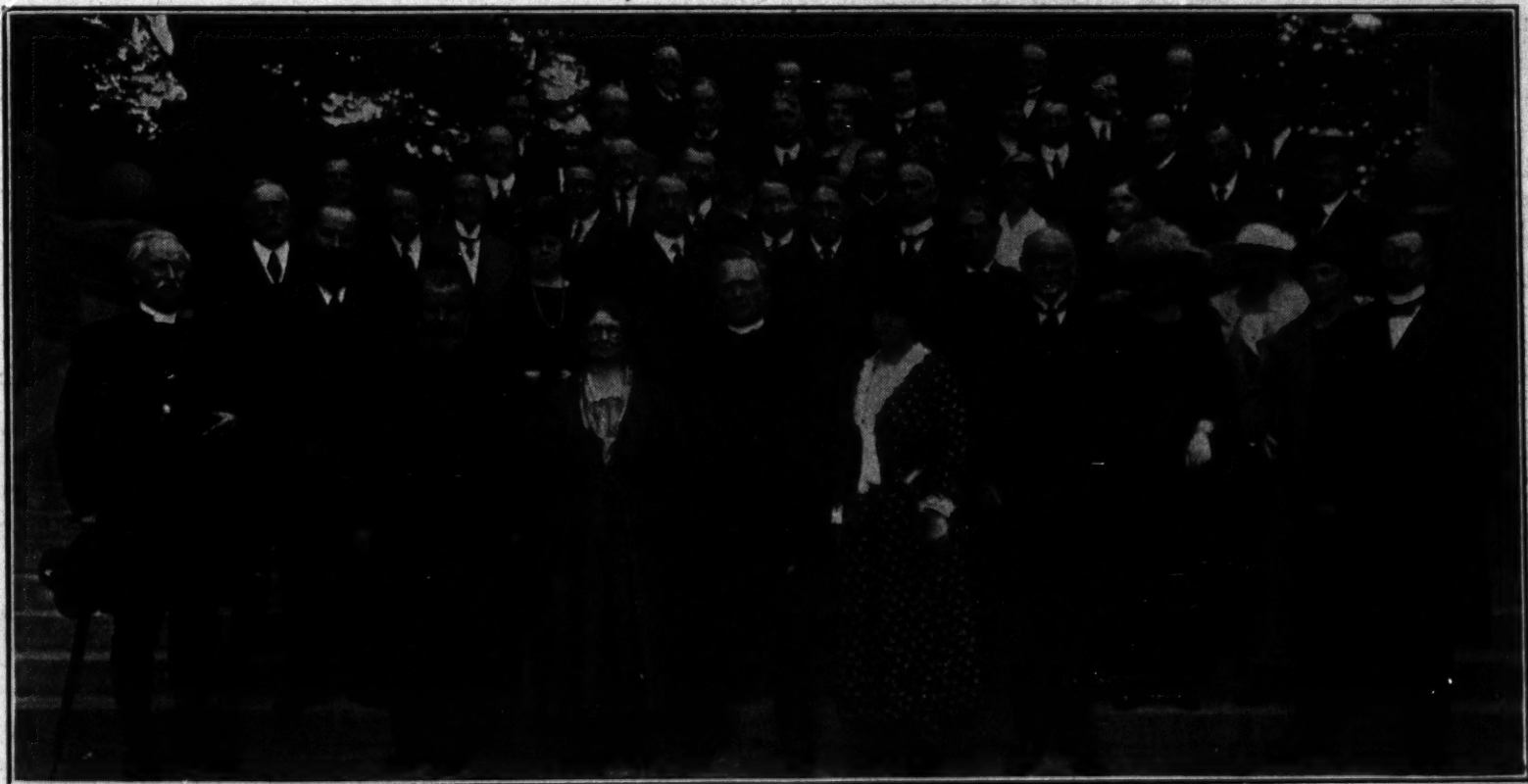
Seventy-five official representatives of thirty-seven churches of twenty nations of continental Europe were in attendance. Among the countries represented were France, Switzerland, Austria, Hungary, Holland, Spain, Italy, Germany, Denmark, Belgium and the Balkan States. Representatives of the American Churches and the Churches of Great Britain also attended as specially invited members. The representatives from this country were Bishop James Cannon, Jr., Chairman of the Federal Council's Commission on Relations with Religious Bodies in Europe, Rev. Arthur J. Brown, Rev. Frederick Lynch, Rev. Lauritz Larsen, Bishop W. B. Beauchamp, F. P. Turner, and Rev. Charles S. Macfarland. Ten

other leaders were present as corresponding members.

The Conference had its origin in a meeting held on November 3d of last year, under the auspices of the Federal Council, to consider the responsibility of the American Churches to their sister-churches in Europe. The official invitation to the Conference was issued by the Swiss Federation of Churches in association with the Churches of Sweden, Norway, Denmark and Holland.

Reports were presented from the Churches of the various nations as to their present conditions and needs. A statement was also made by the American representatives as to what had been done already in the way of relief for the European Churches. The reports from the continental churches indicated the danger of a great weakening of European Protestantism, through the present economic difficulties, unless help is given quickly by the American Churches and by the Churches of Great Britain and of Northern Europe.

The chief practical outcome of the Conference was the unanimous decision to establish a central bureau for co-operation in the relief of the European Churches to be organized by the Swiss Federation of Churches and to have its headquarters in Switzerland. Pastor Adolf



COMMITTEE PLANNING FOR UNIVERSAL CONFERENCE ON LIFE AND WORK
(Archbishop of Upsala in center, front)

Keller, one of the leaders of the Reformed Church in Switzerland, is to be its Secretary. An Executive Committee was created including members from the Churches of Norway, Sweden, Denmark, Holland and Switzerland, with co-operating members from England and Scotland, together with the representatives of the American churches now working in Europe.

The Conference indicates the influence which the co-operative movement among the American Churches has been having upon the Churches of Europe. The provision which was made for continuing co-operative relationship in the matter of relief offers a new opportunity for the American Churches to help maintain and deepen the moral and spiritual power of European nations.

PLANS FOR UNIVERSAL CONFERENCE

The "Universal Conference of the Church of Christ on Life and Work," projected for 1925, received fresh vigor at the meeting of its International Committee, held at Helsingborg, Sweden, August 12th. Its organization was completed, as follows:

International Chairmen: The Archbishop of Upsala, the Archbishop of Canterbury, and Rev. Arthur J. Brown.

International Vice-Chairmen: Dr. MacClymont of Scotland, Dr. Moeller of the German Evangelical Federation, the Metropolitan of Thyatira, and Rev. Charles S. Macfarland.

Gen. Sec.: Rev. H. A. Atkinson (America), Rev. Thomas Nightingale (England), Rev. Adolf Keller (Switzerland), Prof. E. Choisy (France and Switzerland), Associated Secs.

An international committee on program, of which Prof. William Adams Brown was the American member, has prepared an outline of topics to be discussed by the Conference, including the duty of the Church in the light of God's purpose for the world, Christian education, Christianity and economic questions, Christianity and international relations, and co-operative movements.

WORLD ALLIANCE A GREAT RECONCILING INFLUENCE

American delegates who attended the meeting of the International Committee of the World

Alliance for International Friendship through the Churches, held here from August 5th to 11th, were favorably impressed by the friendly spirit that prevailed throughout the conferences of representatives from twenty-five different countries. Germans, Austrians, French and English discussed the problems of world peace and disarmament without a trace of the rancor in evidence at the international gatherings held at Genoa and the Hague. Nearly two hundred delegates were present, including about a score of leading clergymen from the United States, and the principal Protestant denominations were represented, as well as the Greek Orthodox Church.

Questions of the utmost delicacy were discussed with great frankness but perfect goodwill. Dr. Deissman, the leading German representative, and Dr. Monod of France beat out their differences of opinion courteously in open conference. Dr. Deissman admitted that his countrymen had made great mistakes. They had not realized, he said, what war meant, but now they knew; their sufferings had taught them a great lesson and people and government alike were unanimously for world disarmament. Dr. Monod said that he could trust men like Dr. Deissman and the other German delegates but that the French, as a nation, wanted more definite assurances before putting aside their own arms and trusting the German government. When an effective League of Nations possessed sufficient power to make the world safe, France, he declared, would hail with gladness the day of universal disarmament.

The resolution favoring limitation of armaments was adopted by a rising vote, many of the delegates manifesting much emotion. Other resolutions thanked President Harding for the Washington Conference and declared that the time had come for another world conference of wider scope to consider not only limitation of armaments but the economic situation and other obstacles to world peace. The American delegates received the impression that the representatives of other nations look to the United States to solve the European tangle. Some of the latter spoke of the risk, if America remained outside the League, of dividing Europe into two camps of pro-League and anti-League nations, with Germany and Russia in the latter.

Dr. Nehemiah Boynton presided.

Impressions of Europe and Her Problems

By REV. CHARLES S. MACFARLAND

HOW do the European peoples feel towards us? is the question often asked as we return. Their feeling is one of mingled disappointment that has not reached disillusionment, and of hope and faith that still persist. They feel that we have left the field of battle without stopping to bury the dead or to help repair the devastation made by our own artillery. Recognition for our private philanthropic help is not overlooked and still arouses prayers of gratitude. No rancour is manifested, just disappointment, sometimes almost despair.

The people of Europe are doing the best they can, toiling to rebuild even when they have to seek the straw to make their bricks. One has only to visit Ypres, St. Quentin, Rheims and multitudes of other cities to bear witness to the marvellous recuperative power of our brethren in Europe. One has only to witness the efforts of our Austrian brothers to have his heart stirred to the depths, or to deal in German money to have his sympathies aroused for those men and women in that nation who are sincerely seeking to regain for that people a moral standing in the world. There are expressions of sectional and racial bitterness, of course, there are violent discussions between representatives of governments, but these are not the fundamental difficulties. The problem is fundamentally economic and it is sheer hard-heartedness to criticize a starving man because he is not calmly rational.

Waiting for "Europe to put her house in order" is futile, because that is just what Europe needs us to help her do.

The political leaders know perfectly well that the U. S. will come into the situation, first, because they believe in the sense of moral obligation of our people, and, second, because of ultimate economic necessity on our own part. The questions are: Will the U. S. act before the crash comes? And will America act from a predominantly moral motive rather than in such a way as seemingly to justify Ambassador Harvey, forced by our own economic needs?

Our Commission on International Justice and Goodwill, the Church Peace Union and the Association for International Cooperation should now enter upon an immediate educational campaign urging that our nation shall do either of two things: (1) Offer to sit down

with the European Nations and formulate a plan for economic reconstitution, or (2) make its own formulated proposal.

One recalls the new hope that came to the depleted forces of the allies in 1917 and 1918 when the word was passed along the line, "America has come." There would be a new Europe today if the same message ran from heart to heart, "America has come back again."

Some wise men in other countries as well as our own are thinking very deeply upon a question which does not narrow itself down to any one nation or to any one political party or administration within a nation: How far are our ills due to the lamentable fact that governments act for party considerations rather than the good of the nation.

Is it not an obvious and admitted fact that, to put it cautiously, our political leaders have, not one concern, but three which sometimes become mutually exclusive: first the obligation to maintain a party administration itself; second, to conserve the interests of a party, often without any clear principles or aims; and finally, the interests of the nation and the world at large. And the latter have to be adjusted to the two preceding.

When we look at Washington today or back to yesterday or the day before, is it not clear that the church must find her voice and utterance demanding for her chief Magistrates and Ministers of State freedom from partisan ties, such as we now have in some measure for the judges of our courts, so that the dead hand of partisan politics shall be forever cut off of her body politic?

No one who was present at the Bethesda Conference or the meeting of the World Alliance went away with any doubt that the Gospel of Christ has in it the moral and spiritual principles which are for the healing of the nations. But those principles have yet to be translated into terms of present day policies in international life. America can, if she will, set the example of a better way.

As probably the largest integrated body of churches in the world, the Federal Council of the Churches of Christ in America has a commensurate responsibility for the future of the Protestant Church as a moral and spiritual power throughout the world.

Influence of the Friendly Visitors in Europe

FROM many quarters there have come appreciative words of the service rendered by the churchmen who were commissioned by the Federal Council as Friendly Visitors to the churches of Europe this summer. It is hard for one who has not been in Europe to realize how grateful the Christian people there are for the interest and sympathy manifested by the presence of these Friendly Visitors. In the present state of discouragement and confusion in Europe, every contact on the plane of Christian fellowship and sympathy is of distinct value. So few tourists are genuinely interested in the work of the churches in Europe, beyond the desire to visit the great cathedrals, that the effect of the visit of a group of important representatives of the Christian life of America, who take the trouble to learn at first hand about European religious life, is to hearten and encourage the people.

Fifty odd men and women were commissioned by the Council to serve as Friendly Visitors this summer, including some of America's best known pastors and church officials. No expense to the Council was involved.

THE DEVELOPMENT OF THE COOPERATIVE MOVEMENT IN EUROPE

One of the most hopeful signs in the religious life of Europe during the last few years, especially commented on by the Friendly Visitors, is the development of Federations of Churches in several countries. The French Protestant Federation has reached a stronger position probably than any of the other federated movements in Europe. It now has, thanks to the co-operation of the churches of America, headquarters of its own, where provision is made also for the administrative work of other Protestant agencies in France.

The Swiss Federation of Churches was responsible for the calling of the conference at Bethesda Hall, Copenhagen, to consider the situation in European Protestantism. When it was decided to establish a central clearing house in the matter of relief for the European churches, the Swiss Federation was looked to as the one agency through which this plan could be carried out, and Pastor Adolf Keller was the unanimous choice for the executive head of this organization. His contacts, not only with all

the churches of Switzerland, but also with those of other Continental countries and of America, give him a position of remarkable influence.

In Germany a Federal Council of the Churches, now composed entirely of free churches, is assuming substantial form and is of peculiar significance, in view of the present disorganized condition of German life.

In Great Britain there is felt to be a special need for closer contacts between the Free Church Council and the newer Federal Council of the Free Churches. In many other countries, although there are no organized federations, there is a marked development of the cooperative spirit.

DEEP INTEREST IN LEAGUE OF NATIONS

Deep concern on the part of the peoples of Europe over the future of the League of Nations is reported by all the representatives of the churches who have been in Europe this summer. With striking unanimity they report that the European peoples feel that unless the League can be given full support and become greater in power and in influence the future of the world is in grave doubt. The religious enthusiasm with which the League is supported by the churches is especially noticeable. On the Sunday preceding the opening of the Third Assembly of the League of Nations at Geneva on September 4th, the Archbishop of Canterbury preached in St. Peter's Cathedral, Geneva, by special invitation of the Consistory of the National Protestant Church of Geneva. The service was attended by many of the official personnel of the League and created a profound impression.

Dr. Macfarland attended the opening of the Assembly of the League on the special invitation of Paul Hymans, its retiring president. He also had the opportunity of observing the workings of the International Court of Justice and had conferences with Dr. John Bassett Moore, the distinguished American who is a member of the Court and with Andre Weiss, the French member, both of whom were very hopeful as to its future, provided only it can have the support of public opinion. The importance of American support was especially emphasized.

Ammunition in the Fight for Peace

"**I**F the churches of Europe and America allow that to fructify,' said Lloyd George in speaking a few weeks ago about the danger of another war, 'they had better close their doors.' 'Better close their doors,' for we cannot hope that the Christian gospel of brotherhood will come to men with any compelling power unless we can find some way to make that gospel a reality in the relation of nations to each other and can prevent that utter denial of brotherhood which we now see war to be."

This opening paragraph of a timely new book, **"The Christian Crusade for a Warless World"** (Macmillan's, paper, \$.60; cloth, \$.75) which is to come from press within about a week, indicates both its spirit and the urgency of the need which it is designed to meet. Churches that want to become more effective centers of education for the abolition of war need no longer say that there is no convenient material for their study groups.

The volume is from the pen of Dr. Sidney L. Gulick, with a foreword by the Commission on International Justice and Goodwill. It has been prepared especially for Bible and mission classes, or other groups of young people or adults, and aims to set forth both the meaning of Christianity for modern international questions—such as patriotism, racial contacts, disarmament, war and peace—and also the present conditions which the Church has to face in dealing with these issues. The framework of the volume is an exposition, in an attractive popular form, of the "International Ideals of the Churches," adopted at the meeting of the Federal Council's Executive Committee last December.

Not glittering generalities but concrete actualities are dealt with here. Not mere sentiment about peace but a closely reasoned analysis as to what is necessary to secure it. No appeal for a quixotic program of sudden disarmament, as though this alone could establish peace, but a thorough study of the international organization through which a positive substitute for war can be set up as a means of settling all disputes. No mere exhortation to the churches to awake but practical suggestions as to what the pastor, the Sunday-School, the individual Christian can really do.

If the churches of America are serious and alert in their desire to outlaw war there will be thousands of classes all over the land devoting several weeks this fall and winter to the

study of this book. For group use we know of nothing which can take its place. It is one of the few books of which it can be said that it was born to meet a conscious need just when that need was most keenly felt.

In order to make it more widely known the Commission on International Justice and Goodwill, for a very limited period, offers the volume, paper edition, for forty cents to any pastor who cares to examine it with a view to its possible use in a study group.

"ON THE TRAIL OF THE PEACEMAKERS"

Another important volume dealing with the issue of war and peace is Fred B. Smith's **"On the Trail of the Peacemakers"** (Macmillan's, \$1.75). It records, in vivid and stirring language, the impressions made upon him in Asia and Europe during the world trip from which he has just returned. Long known to thousands for his work in behalf of co-operative Christianity, especially as Chairman of the Commission on Councils of Churches, Mr. Smith now adds to his reputation as vigorous organizer and gifted speaker that of trenchant writer.

The book is the record of a burning heart and a flaming vision. After having thrown himself ardently, with so many of his fellows, into the world war, led on by the ideal of the better world that was to emerge from the chaos, he now says: "Never again under any circumstances can I say the things about war which were expressed many times during the years of 1916 to 1918." He now says: "1. War is an enemy of all human progress. 2. War is an enemy of sound economics and prosperity. 3. War is an enemy of the Kingdom of God." Towering above all other issues now confronting the Church, without a single exception, he sees this: Will it outlaw war by educating the world to build up other means of settling international disputes?

Labor Sunday Message Attracts Wide Comment

THE Labor Sunday message issued by the Commission on the Church and Social Service this year attracted unusual attention. The current industrial conflicts and the confusion in the economic world furnished a setting which made the message of the churches of more than ordinary significance.

The message for this year consisted of "A Review of the Year." It summarized the more outstanding events in the industrial world during the past twelve months, interpreting them from the standpoint of the Christian principles which are at stake. The message read in part as follows:

"The Church has a message applicable to human conduct in all its phases and to every variety of human relationships. Industrial relations are but one form of human relations and industrial problems are very largely human problems. A Gospel that does not embrace life in its entirety, is not sufficient to save men or to express the full meaning of religion.

"Not only so, but the industrial and economic factors in the life of our people condition, to a very great extent, their religious interests and activities. Health and happiness are, generally speaking, necessary to the attainment of the higher life. The Church cannot be indifferent to the physical well-being of its people which depends so largely on their economic status, nor to those relationships within industry which constitute for vast numbers of people the chief sphere of moral activity."

After discussing the industrial conditions of the year, not omitting the discouraging aspects, the message concludes:

"There are, however, distinct signs of hope and progress in the industrial situation in America. There are earnest and courageous employers at work on constructive experiments. There are employers' organizations and labor unions that are conquering the old psychology of fear and force, and are seeking more social ends by much more social means. The workers' education movement and the new interest of labor unions in scientific research give much promise. The press, sharply criticized and often justly so, for partisanship in labor disputes, shows signs of greater fairness and discrimination and in some instances, of moral leadership.

The new role that is being played by the religious press in this connection is especially gratifying. And withal, the voice of the Church is being heard with unquestionably greater respect and influence.

"Looking back on the year and into a future which is uncertain and turbulent, is it not clear that the Church is called upon to exert itself to the utmost to bring the Christian spirit of fairness and good-will into the economic order, to teach Christian principles and to insist upon their application to industry? Above all, the churches are privileged to give Christian leaders to the forces of capital and labor and to the public, which is exerting a growing influence in industrial affairs."

As a supplementary publication, the Commission on the Church and Social Service has also published a monograph of 62 pages, entitled "Human Relationships in Industry during 1921-1922," which presents a more detailed analysis of the industrial events of the year. The bulletin discusses the strikes of the year, other controversies and negotiations, court decisions, labor legislation, unemployment, industrial experiments, labor conferences and the activities of the churches.

RECENT DENOMINATIONAL ASSEMBLIES

Since the last issue of the BULLETIN, two denominational conventions have been held. The General Conference of the Seventh Day Baptist Churches was held at Ashaway, R. I., August 22nd-27th. Mr. Cavert represented the Federal Council, and reports a most enthusiastic endorsement of its work.

The International Convention of the Disciples of Christ met at Winona Lake, Indiana, August 28th-September 4th. Dr. Tippy and Dr. Willett were in attendance as the representatives of the Federal Council. The Convention took action urging its local churches to provide \$20,000 for the support of the Council's work.

The National Baptist Convention, which was to have been held at Los Angeles early in September, has been postponed on account of the uncertainties connected with the railway strike.

Notable Publications of the Council

DURING the last few months a series of unusual volumes, in addition to the many pamphlet publications previously noted, have been brought out by the Federal Council or by those closely connected with its work. These volumes together constitute a body of literature much needed by pastors and Christian workers in many fields.

"Social Work in the Churches," with the subtitle, "A Study in the Practice of Fellowship," by Dr. Arthur E. Holt (Boston, Pilgrim Press, \$.35) prepared for the Educational Committee of the Commission on the Church and Social Service, is a "vade mecum" for the pastor who is trying to make his church a more effective center for Christianizing social life. It is a book of valuable practical methods, drawing on the experience of many successful churches. It is also a book of fundamental principles, taking its departure from the conception of the Christian Church as an institution for promoting fellowship in the world, and showing what this means for a work that is at once evangelistic, educational and social. Better than any similar volume that we know, it presents both a vision of the church as a great community force and a practical program.

In **"The Trend of the Races"** (produced and published by the Council of Women for Home Missions and Missionary Education Movement; paper, \$.50; cloth, \$.75) Dr. George E. Haynes, Secretary of the Commission on the Church and Race Relations, gives us one of the clearest, fairest and most convincing discussions of the development of the Negro race in America, of its present tendencies and of the relations between it and the white race. There is an impressive picture of the contribution the Negro people have made, in spite of social and economic disadvantages, in scientific, artistic, literary and practical affairs, quite sufficient to warrant Lord Bryce's observation that the progress of the Negro race during the half century following their emancipation in our country was one of the most remarkable achievements of our age. The book is a powerful appeal for forsaking the path of racial suspicion, prejudice and violence, and embarking on the Christian way of mutual respect, goodwill and practical helpfulness. It is a far-reaching contribution to the solution of one of the most challenging social issues in

America. We are delighted to learn that it has already had a circulation of 50,000 copies.

"Christianity and Economic Problems," (Association Press, \$.50) is the result of a remarkable piece of collective study carried on by a group (in which Rev. Kirby Page took the "laboring oar") working in connection with the Educational Committee of the Commission on the Church and Social Service. It analyzes the problems presented to the modern Christian by the unequal distribution of wealth, privilege and power, by the desire for luxury, by the lack of democracy in industry, by the dominance of the profit motive. The attempt is made to deal impartially with both sides of every question in order to promote thoughtful discussion more than to urge any specific solution. The group method used in preparing it makes it of extraordinary value for group study.

"The Coming of Coal," by Robert W. Bruere (Association Press, \$1.00) published by the authority of the Educational Committee of the Commission on the Church and Social Service, was announced in the last issue of the BULLETIN. Nowhere could one find in as brief compass a more readable, interesting, indeed fascinating study, by a technical student, of a great basic industry. The most distinctive thing about the book is that while it is a thoroughly scientific study it is set always against the background of the Christian principles that are at stake. It translates the "Social Ideals of the Churches" into concrete terms of coal. The book is a happy marriage of Christianity and the scientific method. We hope that many similar unions may be consummated in the near future.

"Heralds of a Passion," by Dr. Charles L. Goodell (Doran's, \$1.25), from the pen of the widely-known Secretary of the Commission on Evangelism, has just appeared in the second edition. It reflects throughout the inspiring personality and the ardor of the author in the proclamation of the Christian Gospel. It is an eloquent appeal for the evangelistic spirit throughout the church, rightly insisting that no man counts greatly in Christian service till his discipleship has the note of passionate devotion.

"The Year Book of the Churches," edited by Dr. E. O. Watson, the Secretary of the

(Continued on following page)

Conference on Present Day Strategy in Community Work

ONE more striking illustration of the growing spirit of co-operation among all the Christian forces in America, is to be found in the Conference of the Allied Christian Societies engaged in Community Work, which is to be held in Washington, D. C., October 17-18. It might perhaps better be called a gathering of leaders for a study in Christian strategy.

The following organizations are participating and are sending delegates: Federal Council of the Churches, Council of Women for Home Missions, Home Missions Council, The International Committee of Young Men's Christian Associations, International Sunday School Council of Religious Education, National Board Young Women's Christian Associations, World Alliance for International Friendship through the Churches, Young People's Organizations.

A committee composed of one representative of each of these is in charge of the program and arrangements. The first and central purpose is to so harmonize the plans of these movements that the least possible loss of resources may be assured in every city and town where two or more of them are actively prosecuting work, and also that greater efficiency may be secured to each upon a basis of mutual understanding and a common unified program for the welfare of the Kingdom of God. The conference does not meet to adjust serious differences among the organizations, as happily these do not exist, but rather to express in intelligent planning the conviction of all that the hour has come when not one dollar in money or one hour of energy ought to be spent in duplicated effort or in unscientific methods.

The second salient purpose is to appraise unitedly what the essential Christian "message" is in the vexed era in which the conference meets. This is based upon the wide-spread conviction that the entire Christian enterprise is needing something vastly more than readjusted machinery, or greater physical equipment.

The third conspicuous purpose is to accent the responsibility of America in full world co-operation. All of the participating societies are in some form related to programs which do not yield themselves to extreme nationalism. They represent America's acceptance of mandate in the moral, philanthropic, humanitarian and spiritual realms. President Harding will receive and briefly address the delegates.

The platform addresses will be delivered by Bishop Francis J. McConnell, Bishop James Cannon, Jr., Rev. Nehemiah Boynton, Rev. Ashby Jones, Rev. James E. Freeman, Mr. Hugh S. Magill, Prof. E. C. Lindeman.

In addition to the delegates directly appointed by the societies invitations are being extended to all organizations which have special welfare programs, educational, physical, social, recreational or economic.

(Continued from preceding page)

Washington Office, announced in the last issue of the BULLETIN, has been welcomed in the press and by churchmen generally as an indispensable thesaurus covering the whole field of American Church life. (Paper, \$1.00.)

"The Christian Crusade for a Warless World," by Dr. Sidney L. Gulick, Secretary of the Commission on International Justice and Goodwill, is discussed on another page. So also are **"The Church in America,"** by William Adams Brown, Chairman of the Committee on the War and the Religious Out-

look, and **"On the Trail of the Peacemakers,"** by Fred B. Smith, Chairman of the Commission on Councils of Churches.

"The Teaching Work of the Church," the final report of the Committee on the War and the Religious Outlook, prepared with the co-operation of the Continuation Committee appointed by the Garden City Conference of Educational Agencies, is in press. It is the work of a group of collaborators, among whom Dr. B. S. Winchester, Prof. Luther A. Weigle, Dr. Robert L. Kelly, Prof. William Adams Brown and Rev. S. M. Cavert have contributed most.

Toward a United Protestantism in Europe

By REV. ADOLF KELLER, LL.D., *Former President Federal Council of the Swiss Evangelical Churches*

THE Conference on Relief for European Churches held at Bethesda Hall, Copenhagen, August 10 to 12, was an event that promises to have a lasting significance in the history both of European Protestantism and of the relations between the European and American Churches. That this is not an exaggerated statement becomes evident when one realizes that here for the first time the European Churches met together in an almost fully representative assembly. There were present also representatives of the American Protestant Churches, coming through the good offices of the Federal Council of the Churches of Christ in America.

The provision for a program of concerted action in the future, which grew out of the Conference, is a new demonstration of the fact that concrete practical tasks have power to bring people together as nothing else can have. A consciousness of a great common Evangelical cause swept over the manifold barriers which separate the members of the Protestant family and showed the way for a co-operation that has not hitherto been possible. The practical interests which brought them together and made them feel their solidarity lay, on the one side,

in the need of most of the European Protestant Churches and their institutions, and, on the other side, in the readiness of the stronger churches of Europe and of America to help. Thus the dire need of Europe has brought to pass a degree of unified action that years of common discussion could not achieve.

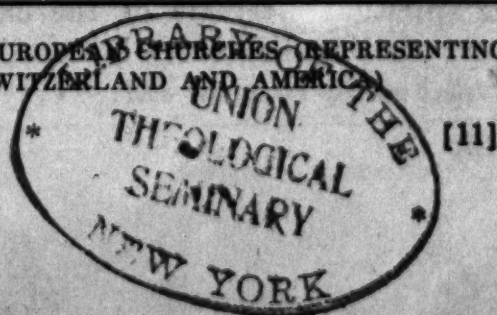
A central clearing house for the continental churches in the work of relief has been established. It is not too much to say that for the first time in modern history a working Protestant unit of Europe, transcending national lines, has become visible to the world. Unless all signs fail we are really on the way toward a federation of European Protestantism.

This result is mainly due to the counsel and stimulus which has come from the Federal Council of the Churches of Christ in America. The Conference would certainly never have been convened without this influence—an influence not imposed upon the European Churches but graciously offered and thankfully accepted. Again and again in the reports of the churches of various countries the delegates expressed their gratitude both for the practical assistance already received from various denominations in

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EXECUTIVE COMMITTEE OF THE BETHESDA CONFERENCE ON RELIEF OF EUROPEAN CHURCHES REPRESENTING THE CHURCHES OF NORWAY, SWEDEN, DENMARK, HOLLAND, SWITZERLAND AND AMERICA
(Pastor Keller in center, rear)



IN SUPPORT OF THE CHAPLAINS

In recognition of the chaplains' work, Colonel John T. Axton, Chief of Chaplains in the United States Army and valued adviser to the Federal Council's Committee on Army and Navy Chaplains, was the recipient during the summer of decorations from two foreign governments. He was made a Knight of the Legion of Honor by the President of the French Republic and awarded the Croce de Guerre by the Italian Government. Colonel Axton declares that he regards these awards as recognition not of his own personal service, but of the splendid work done by all the chaplains during the war.

Colonel Axton suffered during the summer from an attack which for a time made his friends uneasy concerning him and the welfare of the Chaplains' Corps for which he has done so much. It is a joy to note that Colonel Axton is now restored to health.

REDUCTION IN NUMBER OF CHAPLAINS

The final action taken by Congress in the matter of reducing the number of chaplains in the army calls for the elimination of fifty prior to January 1st, 1923, and will bring the total number of chaplains down to 125. Unquestionably every one of the 175 who has been in the service is needed. There will be many stations now without chaplains. The elimination of so many men, 28 per cent. of the entire body, from the Chaplains' Corps demoralizes the corps and must have serious consequences. The Committee on Army and Navy Chaplains has done all possible to fairly represent these men on the one hand to the War Department and on the other help them find suitable place for service in the regular ministry.

The experience of the last two years clearly demonstrates the necessity of an increased proportion of chaplains for the enlisted strength of the army. Next Congress, it is hoped, will take action adequately providing for the spiritual needs of the men scattered in small units.

It is a deplorable fact that before the war the church was with rare exceptions little interested in the religious welfare of the men in the army and navy. Since the war unfortunately there appears a tendency to return to the old state of indifference. This must not be. The spiritual interests of the men now in the army, whether the army be small or large, are as vital as in time of war.

A joint hymnal for the use of the army and navy has been brought out and 150 copies may be had by any chaplain needing them on requisition through his commanding officer. Metal containers have been provided in which the hymnal may be shipped and stored.

ADVISORY RESERVE CORPS CHAPLAINS

For administrative purposes, a group of chaplains of the Officers' Reserve Corps has been assigned to duty with the War Department, Washington, D. C., to act in conjunction with the Office of the Chief of Chaplains in an advisory capacity on those affairs which relate to the religious work of the Army.

The following have been named:

Major John J. Allen, Major Charles H. Brent, Major John F. Conoley, Major Charles S. Macfarland, Major Paul D. Moody, Capt. Remsen B. Ogilby, Capt. Jason N. Pierce, Capt. John M. Thomas, 1st Lt. Leonard H. Burkhalter, 1st Lt. Hugh A. Dalton, 1st Lt. Morris S. Lazon.

ENCOURAGING BIBLE READING

The book of Genesis and the gospel of John are this month being added to the series of summer, or vacation, Bible reading courses issued by the American Home Bible Institute, of Washington, D. C., in cooperation with the Young Women's Christian Association. The plan calls for ten weekly readings of the book, each time from a different viewpoint.

In each case the book itself constitutes the course, the pamphlet being intended only for inspirational suggestions. The simple promise to read the book on the lines suggested, sent to E. W. Collamore, at 837 Allison St., Washington, D. C., constitutes enrollment.

A PERMANENT BASIS FOR RURAL MISSIONS

As a result of the establishment of the "Van Wagenen Missionary Fund of the County of Chenango" (N. Y.) more than twenty years ago a unique rural missionary work is being done. The field of the County Missionary maintained by the fund is outside the established parishes, and hundreds of otherwise neglected individuals are reached every year. Fuller information can be had from Mr. Charles W. Brown, Oxford, N. Y., one of the trustees of the fund.

International Morality

By JOHN H. FINLEY, Chairman, the Federal Council's Commission on International Justice and Good-will; Editor, *The New York Times*

(Extracts from an address at the Ministers' Institute, Andover, Mass., July 4)

I WILL speak of the basis of international morality in what I have called, in a phrase that I think is my own, "planetary consciousness."

We have come today as a result of modern science, into a condition that permits us not only to live in a united republic as large as the whole ancient world in the time of Pericles, but also to think and act planetarily. I saw a man coming from the farther coast of our land who had encountered there in California a French priest. He asked that priest how he happened to be there. And he replied that he had dreamed, back in his home in France, that he came to the end of life and was brought into the presence of the Almighty, and that the first question He asked him was, "What do you think of my earth?" And the priest said: "I was very much embarrassed. I had to tell the Almighty that I had never seen His earth."

We are going to be held accountable not only for our little land but for our earth. It was a great though precious privilege to be living as pioneers in the new America, but it is a greater privilege to be living as pioneers, in a planetary existence, in the new America which our pioneer fathers fought to make independent and then keep one and invisible, feeling that they ought to shun world entanglements. It was our time of preparation in the wilderness, our period of locusts and wild honey. But to live permanently as a hermit is to make futile all this preparation and hardship, except for a personal selfish salvation which could be put as damnation to one conscious of avoidable pain and of the hopes of redemption of others.

"MEMBERS ONE OF ANOTHER"

Emerging from the wilderness of isolation, we have come to realize that whether we will or not, our destiny is interwoven with that of the rest of the world. I even heard some engineers say that we are mineralogically interdependent. Our salvation is entangled with that of all flesh, not as the far man of the Prodigal, nor as the charitable Samaritan on the road to Jericho, but as a brother to those who as

brothers co-operate. This is the basis of international morality.

We came in the war to an acquaintance with a certain sort of entanglement, which was used to keep nations apart. Some of you here have seen, and perhaps have known by experience, those acres upon acres of barbed wire in No Man's Land, and the miles on miles of trenches and obstacles, from the North Sea to the Euphrates.

I have since traveled over a great part of that way. I found that while barb-wire entanglements have been cleared away and the trenches have been filled, the entanglements of suspicion and hate were still keeping nations apart.

I was the first American to make the journey through Asia Minor after the armistice, starting from the edge of the desert on the farther side, and coming to Constantinople. I traveled for days through homeless misery, physical suffering, and mental hate, which I felt at the time were but the sequelae of the world's disease and would soon pass. But conditions are now worse than then. It is only the mercy and the philanthropy of Americans that are preventing the extermination and utter degradation of the race. I have more recently traveled over nearer sections of that long way back to the cradle of the race and of our Christian civilization. Within the last fifteen months, I have walked or ridden by ship or train or airplane all the way from the west coast of Ireland to the door of Russia, down to Hungary, and back. Alas the separating, estranging entanglements are still there, which prevent this planetary consciousness and this exercise of international morality. Barriers and entanglements, visible and invisible, were on every border all the way across Europe. Unspeakable inconveniences, even hardships, had to be endured by the travelers in those zones of antipathy and hate. It was so through all the new republics until I came to think of them as the "United Hates of Europe."

But I had one experience which lifted me to the thought of the entanglements that tie the

nations together. It was a journey in an airplane which rises above the boundaries of the countries and comes down in different lands. It was the morning of Pentecost day, June 5, and I made the journey on the day which celebrates the coming of people into an upper room in Jerusalem where they were so endowed with speech by the cloven tongues that descended on them that all the nations could understand each other. As we flew over the different countries I could see the shadow of the plane as of a cloven tongue flying beneath us from village to village and even over the disputed territory of Upper Silesia; and this was to me a prophecy of new entanglements of mutual understanding that must replace the separating entanglements of suspicion and hate, if the world is to move on.

It was toward America, this far land, that they were all looking, not for physical relief, but for that which will bring quiet to the spirits of men, looking for a place of understanding. America was on the horizon of every hope that those countries had. I have understood from Lloyd George's statement at the opening of the conference in Genoa, that they are still hoping that a Columbus will come from America to discover a way to a new Europe, the "United States of Europe" instead of the "United Hates of Europe." The discoverer will be one who will light the heart of youth and not alone the mind of age.

WHAT TO DO WITH ALLIED DEBTS

The beginning of international morality is to be found in advice similar to the Master's advice to the rich young man—not that we wish to sell all we have, but that we shall let what is owing us be used for the benefit of the children who have suffered most from the Great War. We have had a world war for freedom. We should have a world plan for giving the children an elementary chance to enjoy the freeing of the soul which is, with the unity of mankind, the ideal state. A plan that I proposed some time ago, and as to which I have now been encouraged by its support by men of large financial experience, is that the Allied debts be made a permanent trust fund to be administered for the education of the children of all peoples, so far as they can be so applied.

This proposal has been characterized as good business—not to demand the full payment of these debts with interest. My original proposal was that the principal should be cancelled

as it was thus spent. But a very prominent man has proposed the application of merely the interest at the rate of 5 per cent. annually for this purpose—that is, when it can be paid—a ten billion dollar war debt converted into a perpetual trust fund for the children of the world, especially for those who have come trailing from the clouds of glory into the midst of the world's war, for they have not a ghost of a chance to come into the heritage of their generation. Five hundred million dollars a year assuming that this could be paid—an incredible number of Austrian crowns and Russian rubles and Polish marks—which would give an elementary training to all the children. Ten million children a year taught the best that has been delivered unto men or invented by mankind, and led, in that tuition, toward the conscious unity of the race, toward planetary consciousness.

Has a more stirring opportunity been offered to any people than is ours, in the refunding of this great war debt in such way as to make it a blessing, when it can be paid to the next generation or generations, instead of a crushing burden to the tax-paying generation of the present? It would be the greatest fund ever established on earth for the salvation of civilization. If we were to demand our pound of flesh we should deserve the future fate of those in the Inferno, an eternity swathed about with cloaks of lead covered by a veneer of gold.

BOY SCOUTS AND THE CHURCH

The following resolution adopted at the Twelfth Annual meeting of the National Council of The Boy Scouts of America will be of interest to pastors as illustrating the interest of the leaders of the movement in religion:

"WHEREAS, The Boy Scouts of America is specifically pledged to encourage reverence and faithfulness to religious obligations;

"AND WHEREAS, The attention of the National Council has been called to the fact that in some cases, scouts have been permitted to neglect church attendance while at week-end camp or on week-end hikes;

"BE IT RESOLVED, That the National Council record its disapproval of programs for week-end hikes or camps which preclude the attendance of scouts from religious services, or which cause loss of credits for the individual or patrol or troop, if the scout elects to remain at home to attend church."

Leaders Consider Better Methods of Promotional Work

REPRESENTATIVES of the Promotional Departments or Forward Movements of the various churches are to meet in Columbus, Ohio, at the Hotel Southern, November 1st-3rd, at the invitation of the Federal Council, for an important conference on "Better Methods of Promotional Work." The program includes the following topics:

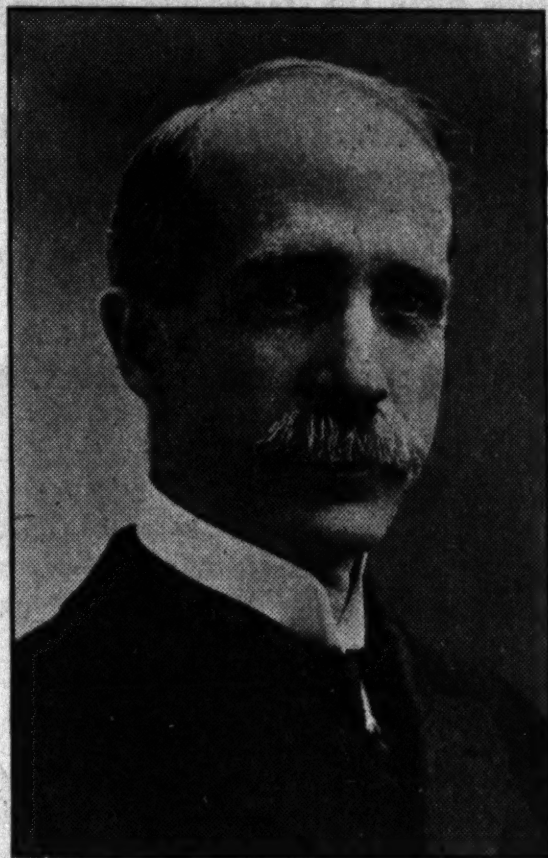
- I. How can the practice of stewardship be most effectively developed?
 1. What principles are indispensable to an adequate stewardship basis?
 2. What methods have been found most effective in getting the principles of stewardship put into practice?
 3. What materials are available for use in the Church at large, and what have been found most helpful?
 4. How far is interdenominational co-operation in developing stewardship feasible at present?
- II. How can we improve our present methods of educational publicity?
 1. Literature.
 2. Charts.
 3. Stereopticon lectures.
 4. The press, etc.
- III. How can we organize the financial department most effectively?
 1. The budget.
 2. The every member canvass.
 3. Methods in the local church.
 4. Problems of accounting.
- IV. How can we organize our field work most effectively?
- V. How are the promotional agencies to be most wisely related to the other agencies of the denominations?

The committee which is responsible for these arrangements consists of W. E. Lampe of the Reformed Church in U. S., J. Y. Aitchison of the Baptist Board of Promotion, R. J. Wade of the Methodist Episcopal Committee on Conservation and Advance, W. H. Foulkes of the Presbyterian New Era Movement, J. A. Ingham of the Progress Campaign of the Reformed Church in America, J. E. McConnell of the Congregational Commission on Missions, Bert

Wilson of the United Christian Missionary Society, and S. M. Cavert of the Federal Council.

AN AMBASSADOR TO THE ORIENT

In order to keep the work of the Federal Council's Committee on Relations with the Orient more closely in touch with the situation on the other side of the world, Dr. Sidney L. Gulick has sailed for several months' work there. It is hoped that later in the year he may be joined by Dr. John H. Finley, the Chairman of the Commission on International Justice and Goodwill.



REV. SIDNEY L. GULICK

Having spent most of his life as a missionary in Japan, Dr. Gulick is peculiarly qualified for this mission. To return to the Orient is to him like going home. He is to spend a considerable part of his time in China and Korea for the special purpose of studying the Oriental problems from their distinctive point of view. All who are concerned about permanent peace and good-will between East and West will rejoice in Dr. Gulick's visit and follow his work with deep interest. Few indeed are the men who could so well interpret the best in both East and West to each other.

A New Achievement in Evangelism

By REV. CHARLES L. GOODELL

THE pessimism of the critics who are proclaiming that the Church is losing its hold upon the people is gainsaid by facts now available concerning the achievements of the past year. The additions to the membership of the churches were far larger than during any previous year in the history of the country.

It is the custom of the Federal Council's Commission on Evangelism to collect data from authoritative denominational sources as soon as possible after the special Easter ingathering. The present report represents the most recent information upon the increases in membership. While it is not yet possible to give exact figures for all the denominations since their times for reporting differ, the statements already received establish beyond question the fact of an unparalleled achievement.

A notable feature of the record has been the special emphasis upon evangelism during the pre-Easter period. The ingathering in the Protestant churches at last Easter season was larger than in any other year.

WHAT SOME OF THE DENOMINATIONS HAVE DONE

The Congregational Church records for the year ending May, 1922, a total of 78,365 new members, 45,875 of these having been received on confession of faith. This is a net gain over deaths and removals of 19,046—the largest gain in all their history. The net gain for the preceding year was 10,959.

The Disciples of Christ report the reception of approximately 125,000, 75,000 of these being on confession of faith. This is a net gain of about 35,000. The Disciples' Commission on Evangelism estimates that fully 75 per cent. of their churches with pastors held at least a week of special evangelistic services during the year, and declares that last Easter Sunday was the greatest single day for additions to church membership in their history.

In the case of the Methodist Episcopal Church, whose statistics are dependent upon reports of both spring and fall conferences, it is not now possible to give a final statement. For the calendar year 1921 the net gain was 92,301. For the last decade the net gain was 1,255,091. In the Methodist Episcopal Church

South the net gain in membership for the year 1921 was 82,216. For the quadrennium 1918-1922 there was a net gain of 162,093—the largest gain recorded in any quadrennium in the history of the church.

The Commission on Evangelism of the Northern Baptist Convention states that about 90,000 baptisms were reported at their Convention in June. When to this number is added those received by letter a very large increase in membership is indicated.

The Presbyterian Church in the U. S. A. reports for the year ending March 31, 1922, a gross gain of 169,778, including 93,259 on confession of faith, 65,324 by letter, 11,195 restored to membership. This is a net gain of 34,557. The Presbyterian Church in the U. S. (South) records for 1921 a total increase of 42,258, of whom 24,369 were received on confession of faith. The net gain for the Southern Presbyterians is 20,541.

The United Presbyterian Church received in 1921, 22,892, of whom 10,356 were on confession of faith. This is an increase of more than 5,000 over the figures for the preceding year. The Reformed Church in the U. S. had 24,542 additions, with a net gain of 2,708.

The Protestant Episcopal Church reports for 1921, 59,706 confirmed, with a net gain of 15,787. The record of the United Brethren shows an increase of 41,164, of which number 31,658 were received on confession of faith. The net gain for the year is 13,222.

Five Years' Meeting of the Friends shows a net gain of 424 for 1921, as against a loss of 239 the year before. The Moravians report a gross gain of 1,718 with a net increase of 323. The Seventh Day Baptist Churches received in 1921, 274 new members.

Other churches from which definite reports have not yet been received will undoubtedly show similar results.

WHAT SOME OF THE CITIES HAVE DONE

Of particular significance are the reports from some of the leading cities of the country where special pre-Easter campaigns were held simultaneously by the churches of the community.

Pittsburgh, Pa., reports from 357 churches 15,857 additions. The estimated total for Pittsburgh is 34,474. From Detroit, Mich., comes the report that 264 churches averaged 108 receptions during the year ending May first, with an estimated total of between 25,000 and 26,000 for the city.

Chicago has a record of 37,320 new additions—an increase of 12,000, based on the total church membership of approximately 300,000. Nearly two-thirds of the additions reported were on confession of faith.

In St. Louis, Mo., the ten denominations which have reported for the year ending at Easter, had 10,781 additions—an increase of more than 1,000 over the preceding year. At Indianapolis, Ind., the reception of new members is conservatively estimated at 10,000.

In Cincinnati, Ohio, 85 Churches report an addition of 2,834. In Buffalo, N. Y., 29 churches report 5,484 accessions for the year ending in May. In Baltimore, Md., 144 churches report 3,249 received at Easter time. Washington, D. C., had over 2,000 additions in the white churches during the pre-Easter period. Norfolk, Va., reports 583 in the Easter period from 30 churches, more than half of the churches of the city not having yet been reported. At Youngstown, Ohio, 1,800 new members were received between the beginning of the year and Easter.

In Sacramento, Cal., 26 churches received between Easter, 1921, and Easter, 1922, a total of 1,241—a net gain of over 900, a gain of 14 per cent. for the year. This is probably the greatest percentage of increase in any of the large cities. In Portland, Oregon, according to reports at present available, there was a pre-Easter reception of about 3,600. In Seattle, Washington, the twelve denominations which have thus far reported had an ingathering of 3,839 between January and May, 1922.

These reports from typical cities all over the country indicate the general trend of the religious work of the last few months, and are full of encouragement to the churches. They are an effective antidote to the idea that the church does not make its old-time appeal.

Three conclusions seemed justified by the reports received.

1. The outstanding factor has been the growing emphasis upon pastoral and personal evangelism. The one idea everywhere at the front has been the organization of the local church under the leadership of its own pastor and officials for aggressive personal work. There have also been large increases in many places due to union meetings under the leadership of special evangelists, but the new feature in the situation has been the increasing conviction of pastors that they must themselves be evangelists.

2. The part which has been played by the Commissions on Evangelism in the various denominations has been a notable one. They have brought to local churches fruitful suggestions, and by systematic work have been creating a new interest in evangelism throughout the rank and file of the churches.

3. The practice of planning a united program of evangelistic work for all of the churches of a community has also played an important part in the success of the year. It is significant that from the cities where, under the leadership of local federations of churches, simultaneous evangelistic efforts have been made, unusual results are reported. As a result of concentrating special attention upon evangelism at simultaneous periods there has been an increase of spiritual power and enthusiasm, and a stronger impact has been made upon the life of the city.

In Memoriam

BISHOP SAMUEL FALLOWS

head of the Reformed Episcopal Church and for many years one of its representatives upon the Federal Council of the Churches and its Executive Committee, died on September 5. Everyone who has been long in touch with the co-operative movement will feel a distinct sense of loss. He has been a devoted and invaluable supporter of both the Council and the Chicago Church Federation from the very beginning.

REV. E. C. MORRIS

president of the National Baptist Convention, died September 8, after an illness covering many weeks. Dr. Morris was a man of great influence among the Churches of America and a most loyal friend of the co-operative movement.

The Church and the Motion Picture Problem

THE coming of Mr. Will Hays to a position of great influence in the motion picture world affords a new point of contact for the Churches in their effort to secure better standards in films. Through the influence of Mr. Hays an advisory committee representing religious and social organizations has been created, for the purpose of interpreting to the motion picture producers the point of view of the Churches and other groups that cherish high ideals of social welfare. Rev. F. E. Johnson, Secretary of the Research Department of the Commission on the Church and Social Service, represents the Federal Council in this committee. Mr. Lee F. Hanmer of the Russell Sage Foundation, who collaborated with Dean Charles N. Lathrop in the production of the Federal Council's recent study of "The Motion Picture Problem," is its chairman.

This study has been the subject of widespread favorable comment both in the Churches and in the public press. It is free from the all too prevalent sensational approach to the problem. Balance and accuracy characterize every page. The necessity for some form of social control is insisted on but it is recognized that the problem is complicated by the fact that even high-minded persons differ widely in the standards which they would apply concerning the wholesomeness or unwholesomeness of pictures. Hence the difficulties in official censorship. The chief arguments for and against legal censorship are considered impartially. It is suggested that some way needs to be found, if possible, of making the producers and distributors themselves, instead of an outside censorship board, responsible for clean pictures, and that this might be done by a plan of federal licensing of motion picture producers and distributors to carry on interstate commerce, the license specifying the kinds of pictures which they would not be permitted to transport. Offenders would have their licenses suspended or revoked. A local licensing of the exhibitor under conditions that would make it possible to cancel the license of anyone who persists in showing detrimental pictures, would afford a further protection. Such a plan, it is suggested, might secure the needed social control without the necessity for a pre-view of every picture by a censorship board. More important even than these steps, it is held, is the

direction of attention constantly by the churches and the social forces, to a positive program of wholesome community recreation, as a substitute for "cheap" shows. And, finally, the whole problem is held to be one of moral and religious education, the prevalence of the bad picture being due to the prevalence of bad taste and low ideals.

The Federal Council's study made such an impression upon Mr. Hays that he wrote as follows:

"This study is a step in the right direction. The Council of Churches may well be proud of the conspicuous ability which has gone into the preparation of the articles. And the public may count itself fortunate in having available the results of this research, all to the end that constructive means may be devised for the effective application of what all of us must share—a sympathetic interest in the success of our Association's effort 'to establish and maintain the highest possible moral and artistic standards of motion picture production,' and 'to develop the educational as well as the entertainment value and general usefulness of the industry.'"

It should be noted that this study has been careful not to condemn or oppose efforts being made in various places to secure state censorship. It is an impartial analysis of the problem, taking sides neither for or against any proposed legislation. Some of the state federations of churches (notably Massachusetts and Ohio) are supporting censorship programs.

DR. GOODELL'S RECENT WORK

During the last month Dr. Goodell, the Secretary of the Commission on Evangelism, has given a series of addresses at a Bible Conference of the United Brethren at Mt. Gretna, and other addresses before the Methodist Church South, at Kavanagh, Ky., where many of the ministers of Louisville of the different denominations attended the meetings. He also addressed for several days the Miami Conference of the United Brethren at Dayton, Ohio. With Bishop Spreng he addressed the preachers and laymen of the Evangelical Association of Michigan, where he gave nine addresses.

The Commission is now sending out the Week of Prayer Topics in co-operation with the World Evangelical Alliance.

The Effect of the Washington Conference on Japan

By ISAMU KAWAKAMI, Representative in Japan of the World Alliance for International Friendship through the Churches

THE Washington Conference on the Limitation of Armament has been a step in the regeneration of Japan. No other country has experienced so complete and rapid a change in popular opinion and in the spirit of the people since the Washington Conference. I had opportunity of knowing the deeper thought of the Japanese people before the Conference, and upon my return from Washington I could not help noticing the change. Now I hear clearly the voice of the new Japan.

The new Japan is a Japan of truer culture, more nearly emancipated from the chains of militarism. She has begun to realize that there is a way to protect the sovereignty of the nation and to support the nations' aspirations in peace. She has learned that competition in armaments is meaningless, that a sincere seeking for justice among nations is a far better safeguard of peace and prosperity, and that the old militaristic Germany is not a good model for her to follow. Japan has discovered a better way than she had known. In her sphere she will do everything possible to co-operate with the other nations in promoting the peace of the world.

Only one year ago Mr. Ozaki's proposal for the reduction of the navy was defeated in the House of Parliament by an overwhelming majority. A year ago no one dared even to propose reduction of the army. The whole nation was so under the control of the military party and the military idea that they could not get away from the military policy. The national mind before the Washington Conference seems to have belonged to another age than this.

When the news of America's proposal for bringing about reduction of armaments, thus reducing the causes of international friction, was first made known there was a feeling that it meant national disaster for Japan. From a sense of national insecurity, and from suspicion, ignorance, misunderstanding and selfishness came confusion in the thinking of the Japanese people, and they were unable to comprehend the real meaning of the proposal. The first thoughts were: "What will Japan do without armaments? How can she compete with America and Europe? And how can she further her national aspirations as she has done in the

past? Japan won the respect of the world through her military achievements in the Chino-Japanese and Russo-Japanese wars, and but for her armies she would not have secured the abolition of extra-territoriality and tariff autonomy. Japan disarmed is Japan ruined."

But certainly the national sentiment in Japan has changed and this change is crystallized in the proposal in the Japanese Parliament for the reduction of the army. In this respect Parliament has represented boldly and clearly the national sentiment. It has promised the people some reduction in the army. This is evidently a national movement. It is the tendency of the times. The evidence of strong public opinion in support of such a measure gives much hope for the future.

Since the Washington Conference, with the resultant change in national sentiment, the Japanese Association for the Limitation of Armaments has gained much in strength and influence. Its ideals are higher than the accomplishments of the Washington Conference, and it is now working for national sentiment that will demand a second disarmament conference for the advancement of world peace and the benefit of world civilization. The Association's present slogan, as expressed in the general meeting held May 23, is the scrapping of all capital ships and the reduction of the Japanese army by one half.

When the large army goes, with it go the chief reason for hatred of Japan, the unrest of the country, and the hindrances to national economic development. Japan's best internal development demands a change in her external policy. Her real needs are industrial and educational progress and social reform which can be much aided by saving of money now expended for armaments. And especially Japan needs the reconstruction of her government so that militarism will not be favored by putting the ministers of the army and navy on a different basis from the other ministers. The spirit showed in the agreement with China regarding Shantung at the Washington Conference, must be continued in Japan's relations with China. Such are the opinions now expressed widely by newspapers and magazines in Japan.

A DAY WITH THE WALDENSIANS

By ANTONIA FROENDT

(One of the Federal Council's staff describes a visit to the Waldensians, in the course of her vacation in Europe.)

When I reached Torre Pellice, a remote mountain town, but the Protestant capital of Northern Italy, I was rather nervous, because I began to realize that I was now not merely a tourist, but a bona fide, honest-to-goodness "representative" of the Federal Council of the Churches of Christ in America. The responsibility rather weighed upon me! However, the moment I saw again the kindly face of Dr. Tron, who had been a frequent visitor at our office in New York, and when I had heard the cordial words of welcome with which Dr. Rostan, the secretary of the Waldensian Synod, met me at the entrance of the station, my spirits rose very rapidly indeed, and I gaily installed myself at the charming Hotel du Parc, as guest of the Waldensian Committee (a fact which I discovered a little later!).

The next morning I presented myself at the Casa Valdese, the headquarters of the Waldensians, where the Synod and the Tavola (the executive board) meet, and where its executives have their offices. I had the honor of meeting Dr. Leger, the Moderator of the Waldensian Synod, and a number of the members of the Tavola whose names had been previously familiar to me from our correspondence. Dr. Rostan very kindly acted as my guide to the various points of interest in the neighborhood and accompanied me through the splendidly equipped and modern buildings of the Waldensian college, the principal church, the interesting little museum, and other welfare institutions. I was impressed most of all with the new memorial dormitory which is now nearly completed. It is almost entirely built by contributions from the Waldensians themselves, by heroic effort, for there are very few rich men among them. The equipment is of the most modern description throughout, while at the same time the atmosphere of simplicity, so characteristic of the Waldensian population, is by no means lost. The great front windows look out toward the historic valley of Angrogna, so often the scene of fierce persecution. The students will have ever before them a solemn reminder of the terrible price at which their forbears bought the privilege of worshipping God according to the Scriptures.

In the evening, Dr. and Mrs. Tron came to

the hotel and we spent a delightful hour over the teacups. On departing, Dr. Tron gave me an inspiring message on behalf of the Waldensian Communities, to be transmitted to their friends in the United States. His closing words were: "Tell our friends in America that we are grateful for the help they have given us in the past, and that we hope to deserve it in the future by continuing to bear witness to God according to His Word." Surely, there never was a people more worthy of aid!

SUMMER WORK IN RACE RELATIONS

During July and August, Dr. Will W. Alexander and Dr. George E. Haynes, Secretaries of the Commission on the Church and Race Relations, were working in a number of conferences and conventions of church and Home Mission Societies in promoting co-operation between the white and negro races. Dr. Alexander led a group in the discussion of race relations at Dallas, Texas, organized the Annual Meeting of the Commission on Inter-Racial Co-operation held at Blue Ridge, July 20-23, and led the Social Service Conference of the Methodist Episcopal Church, South, at Junaluska, in August.

Dr. Haynes addressed the Summer School for Teachers at Hampton Institute, Hampton, Va., which draws High School teachers, principals, and supervisors of county schools all over the South. He attended also the joint Ministers' Conference held at Hampton Institute in June, and spoke on "The World Challenge to America in Race Relations." The Commencement Address at Virginia Union University, Richmond, Va., was delivered by Dr. Haynes. The first week in July he led a group at the Missionary Education Movement's Conference at Silver Bay, in the study of his book, *The Trend of the Races*. After the first two days, the interest was so keen that a second class was organized. He also presented the cause of goodwill and race relations to two conferences of the Reformed Church, at Collegeville, Pa., and Lancaster, Pa. At Chautauqua, New York, he addressed the Open Forum on the afternoon of August 17. He also had a part in the program of the conference of the Inter-Racial Commission at Blue Ridge, N. C., the Young People's Connectional Congress of the A. M. E. Church, the National Convention of Congregational Workers among Colored People at Chicago, and the Students' Conference of the Y. M. C. A. at King's Mountain, N. C.

Reconciling Influences Between American and German Churches

FORGETTING the things which are behind, and pressing forward to the things which are before" is the central idea underlying two recent events of large significance in the relation of the American churches with the churches of the lands from which they were formerly separated by the vicissitudes of war. One of these events was the reception of Dr. George Michaelis, formerly Chancellor of Germany, as a guest at the July meeting of the Administrative Committee of the Federal Council.

In addressing the representatives of the Churches, Dr. Michaelis spoke in part as follows:

"I appreciate more than I can say the warmth of your greetings to me and the privilege of meeting with representatives of the Christian forces of America. It will be a source of great encouragement to the Christians of Germany to know that we can join together in facing the future.

"We are living in Germany in a very hard time. The situation appears to us very dark—so dark that I do not know what I shall find when I get back home after an absence of nearly six months. There are those who feel that the worst period for Germany has only just begun.

"I have just come from an International Conference in China—the meeting of the World Student Christian Federation which brought together representatives of the Christian forces from all over the world; thirty-three nations in all, representing all races. This meeting gave me an insight into the possibility of fellowship of the Christian churches of all nations, and made me feel that the great hope for the future lies in the development of this spirit of unity."

Dr. Robert E. Speer, who presided at the meeting, in responding to Dr. Michaelis' address, said in part:

"The divisions between nations and races cannot be argued away; they have to be lived away. It is in our common efforts to work out the Christian ideal in the life of the world today that we find the one influence which can break through racial and national differences. The spirit of fellowship represented within this room is an evidence of the larger unity that is still

possible. Here in the Federal Council of the Churches we see the marks of the healing of a former war which divided our own nation, for the representatives of both the Northern and Southern states are here, at one in their loyalty to their common Lord and in the task of winning the world to Him. There are also here the representatives of both the white and Negro races. If there can be developed such a spirit of unity as we now have represented here, we need not doubt that it is possible to secure a unity which shall take in all nations and all races of the world.

"We hope that this meeting is only an indication of the reconciling influences that are now at work between the Churches of America and the Churches of Germany, and that we shall be able to co-operate in the future in the great tasks which require the full strength of the Christian forces of all lands."

At the same meeting of the Federal Council, an official message was received from the newly-formed German Evangelical Church Federation giving interesting sidelights on the present situation in the Church. It reads, in part, as follows:

"On Ascension Day, 1922, at the grave of Martin Luther in Wittenberg, the city of the Reformation, the document creating the German Evangelical Church Federation was solemnly signed. Thereby the task which was begun in 1919 and 1921 in the Church Conferences at Dresden and Stuttgart has been completed. Thereby the wish of German Evangelical Christianity, which recognized the seriousness of the present hour, and which sought to clasp hands in united service of the heavenly King, has been fulfilled.

"We heartily thank you for the friendly expression of your readiness to enter into a relation of co-operation with the German Churches. We are certain that the mutual contact of our two great federations can become a blessing for the whole of Christendom. With heartfelt thankfulness we have noted during the past years that streams of brotherly helpfulness have flowed into our land not only from the National Lutheran Council and other Lutherans, but also from prominent churches of the Federal Council.

(Continued on page 29)

How Churches Co-operate in Community Tasks

AN address by Paul C. Stetson, Superintendent of Instruction of Dayton, Ohio, before the Dayton Council of Churches on the question of week-day religious education is striking evidence both of the new interest in this movement and also of the indispensable contribution which federations and councils of churches may make to it. He said:

"We welcome the church day schools if they are properly organized, officered and financed. They supply the 'Missing Link' in our educational system. Religious education is too big a thing to be left entirely to the devices of the Sunday School—valuable as that agency is. We prefer to deal with such a central body as the Council of Churches rather than with individual churches. A standard may then be set up and an organization will be back of it to see that it is enforced. Obviously we cannot deal with all the Protestant Churches as effectively as with one centralized body."

PLANNING SIMULTANEOUS EVANGELISTIC EMPHASIS

The churches of St. Louis have formulated and printed a definite program for their evangelistic work during the year, beginning with this month. The program includes special periods for successive united emphasis upon the following features: prayer and consecration, the missionary conception of Christianity, religion in the home, a house to house canvass of each parish, education in life service and stewardship, a period of ingathering (preceding Easter) and a period of conservation, with special emphasis upon personal witnessing.

A program similar in most respects is being developed by other local councils of churches.

A UNIFIED PROGRAM OF RELIGIOUS EDUCATION

In Rochester a correlation of the whole program of religious education for Monroe County is being attempted through the establishing of a Council of Religious Education as an advisory clearing house. The Council consists of five representatives of the Rochester Federation of Churches, five representatives from the Monroe County Sunday School Association, the denominational secretaries, and one representative from each of the denominations of the County.

"HONOR ROLL OF CITIZENSHIP"

The Massachusetts Federation of Churches is calling special attention to the plan suggested by Rev. Shepherd Knapp of Worcester for the erection of an Honor Roll of Citizenship in each church, corresponding to the honor roll of those who were engaged in patriotic activities during the war. In the vestibule there is to be posted a list of all the men and women in the congregation who have registered for the coming elections. The list is corrected and the percentage is changed as other names are added and a gold star placed after the names who vote.

TOWARD A UNITED PROTESTANTISM IN EUROPE (Continued from page 11)

America and for the stimulus of the co-operative movement in American Protestantism. The greatest factor in leading the churches of Europe to the present united consideration of their problems has been the fact that the American Churches have had a unifying agency in their Federal Council.

In regard to relief for the European Churches two facts become obvious. The first is that the personal sympathy underlying the denominational parentage between certain helping churches and the needy churches of the same type in Europe was and is the strongest stimulus. It would be unwise for the future not to use that capital of intimate sympathy which lies in this denominational relationship. A second fact, however, was made quite as clear in this Conference, namely, the necessity of co-ordinated Protestant action in relief.

Protestantism as a whole is at stake in Europe at the present moment—not simply this or that single church or institution. The need of many undenominational or interdenominational institutions and the necessity for a vigorous program of evangelism in certain European countries calls for a unified Protestant effort. This can come only out of the awakening of a sense of underlying unity among the Evangelical forces and of a common responsibility. This Conference has awakened this feeling. If it leads to increasing co-operative action, as we believe it will, it will mark one of the most important developments in modern Protestantism, the first provision of continuous cooperation between the Protestant forces in Europe, and between them and America.



OPENING OF NEW BUILDING OF FRENCH PROTESTANT FEDERATION

Help for French Churches

THE following is reprinted from the Paris edition of the New York *Herald* of August 28:

"The French Protestant Federation yesterday afternoon took possession of the building at 47 rue de Clichy, Paris, which is in a large measure the gift of the constituent churches of the Federal Council of Churches of Christ in America. The presentation ceremony was simple, but fitting, consisting of turning over the keys of the building to M. E. Gruner, president of the French Federation, by Dr. C. S. Macfarland, representing the American Federation.

"The several Huguenot and Protestant organizations will commence immediately to occupy their new headquarters, which contains more than forty offices and a large assembly room. Libraries and reading-rooms will be installed in the near future.

"M. Gruner offered the thanks of his organization for the financial aid of America and for many other generousities during and since the war. The Rev. Charles E. Jefferson, of the Broadway Tabernacle, New York, offered prayer."

DEVASTATED CHURCHES REBUILT

The Friendly Visitors who are returning from Europe speak with great enthusiasm of what has been accomplished in the rebuilding of devastated French churches through the co-operation of the Federal Council's Commission on Relation in France and Belgium.

Rev. Chas. E. Schaeffer, of the Reformed Church in the U. S., was present at the beginning of the erection of the new building at Chateau Thierry. Dr. Macfarland preached the first sermon in the chapel at San Quentin on September 3rd.

Many visitors to Verdun and Rheims express great satisfaction at the new churches which have been erected there in place of those shattered by the war.

Among those who have come into close contact with the situation in the French churches today, there is a strong conviction that there is still the necessity of continued support from the churches of America, if the French churches are to measure up to the opportunities which confront them today.

VISITATION OF AMERICAN CEMETERIES IN FRANCE

We note with interest the following in the European edition of the Chicago Daily Tribune: "A commission representing the Federal Council of the Churches of Christ in America is in France, visiting the various American cemeteries. Chaplain Charles S. Macfarland, the Rev. Charles E. Jefferson, and the Rev. Chauncey W. Goodrich are members of the commission. They express warm appreciation of the service which is being rendered by the American Graves Registration Service, both at headquarters in Paris and by the personnel at the cemeteries."

"The Church in America"

THE new volume by Professor William Adams Brown bearing this title* is a unique contribution to the voluminous literature dealing with the Church. There have been many discussions of the theory of the Church; likewise of various phases of its practical work—missions, education, preaching, parish administration. More recently there have been many volumes criticising the Church; their number is legion. This book is different from them all.

In the first place it undertakes to see the Church *as it actually is* today in its many-sided life and work and influence. In the second place it sees the Church *as it is coming to be*, moving toward a greater and more ideal institution in the new social environment in which its lot is cast in our modern world. In the third place it sees the Church *whole* and tries to answer the question, "How far and in what sense we ought to expect the Churches to become *the Church*."

The publishers are entirely right in saying that "the men can be counted on the fingers of one hand who are as peculiarly qualified as Dr. Brown for discussing the theme in hand." The discipline of his many years of rigorous study of the meaning of Christianity, his philosophical insight, and his wide acquaintance with the many forms in which the Christian religion has found expression during the centuries, make it possible for him to understand, as only the scholar can, the significance of what is happening in the religious world today. They make it possible, to quote Dr. Brown's own expressed desire, "to interpret to the active participants in the everyday work of the Church the real meaning and ultimate purpose of what they are doing."

Added to this background of training is an active experience in the practical work of one of the great denominations with which Dr. Brown has been intimately connected in home missionary administration, a first-hand acquaintance also with the foreign missionary enterprise, and an insight into the educational task of the Church as a result of thirty years' teaching in a theological seminary. Beyond this is his remarkable experience in many interdenominational movements, especially as the executive of the General War Time Commission of the

Churches, as the chairman of the Committee on the War and Religious Outlook, and as a constant participant in many other phases of the Federal Council's work. He has had a more catholic experience than comes to many men.

As a result of all this the book has the unusual quality of effecting a remarkable fusion of theory and practice. A philosophical spirit has kept the book from losing the long view in the midst of present details; practical contacts with the working Church has kept it from the perils of the academic mind.

Part I, "Facing the Facts," analyzes both the present strength of the Church and the new environment in which the Church has now to do its work. Part II, "Where to Begin," seeks to answer the question as to what the Church has learned from the war and where the war has left the Church. Part III, "Defining the Ideal," raises the question as to what we may rightly expect of the Church as an institution in contemporary life. Part IV, "Organizing for Work," discusses the local parish, the denominational organization and the movement by which the Churches are getting together for common tasks. The final section, "Training for Tomorrow," discusses Christian education and the securing of Christian leadership. Special attention is given to a problem not often given the emphasis it deserves, that of the means by which the Church is to mold public opinion along Christian lines, especially in those great issues which have to do with our industrial, inter-racial and international life.

If one had set out, as of course the author did not, to prepare a volume which should interpret the significance of the Federal Council of the Churches, the result could not have been happier.

All who have had any connection with the Council will appreciate Dr. Brown's gracious tribute, when he says: "A word must be said of what I owe to my fellow-workers in the Federal Council, the General War Time Commission of the Churches and the Committee on the War and Religious Outlook. If in spite of many superficial reasons for discouragement I still retain an abiding faith in the promise and possibilities of American Protestantism, it is in no small part because of what I have learned of these possibilities through my association with them."

S. M. C.

*Macmillan, \$3.00.

America's Responsibility in Europe Today

By FRANK A. VANDERLIP

(Mr. Vanderlip's proposal for American participation in the rehabilitation of Europe, based on months of study of the economic situation, is so infused with moral insight and spiritual idealism that it is a challenge to the Christian forces of America. We are grateful to Harcourt, Brace and Co., publishers of his notable book, "What Next in Europe?" for permission to reprint the following pages. We hope they will inspire many to read the volume.)

THE economics of Europe is not a subject to be left to technical financial experts. It is something that every intelligent person in the world should attempt to understand in its broad effects and its consequences to humanity.

In America we stand aloof, in a sense. It is true that we are deeply interested, that we are thinking internationally as we never thought before, but we hardly apprehend how closely related are our affairs to the European situation. We like to call ourselves hundred-percent. Americans, and forget that this may mean hundred-percent. provincialism. The very thing that we blame Europeans for, an exaggerated national ego which is playing such a large part in their dis-organization, is a trait which we ourselves have highly developed. We regard it as the purest form of patriotism to raise the standard of "America First." We do not mean by that that America should be first in leadership, in helpfulness, in breadth of understanding, but rather that we should be first in selfishness. National selfishness is the root of deteriorating growth which is threatening the civilization of Europe.

To recognize the unity of the world does not mean that one must forswear his own country. It opens the way, instead, to a better knowledge of what courses are for the permanent and ultimate welfare of our people.

I have an impression that all Central Europe, and even the wider territory in contact with it, is poised between disaster and the possibility of rapid economic recovery. America could bring into Central Europe a clearer sense of what economic unity means than can come from any other quarter. If Central Europe, and particularly the old Hapsburg Empire, is left to itself the outlook promises further deterioration that may become catastrophic. The interest, co-operation and help of the United States might go a long way toward averting that disaster, which I do not believe is necessarily inevitable. It would seem that our own self-interest, if nothing more, should sharply awaken us to the seriousness of the situation, and should stimulate our imagination to the necessity of judicious assistance.

The great mass of intelligent opinion in this country must be awakened to the knowledge that without us Europe may perish and what that catastrophe would mean. And when the time comes, as it must soon, for our participation and our guidance in the rebuilding of

Europe's broken spiritual and material wealth, we must be prepared to understand their need and our opportunity.

Anyone who studies thoughtfully the fundamental causes of poverty and distress in Europe, in relation to its unbounded resources, its immeasurable opportunities for improved production, its splendid cities and vast industrial plants, must arrive at the conclusion that Europe is suffering unnecessarily. The trouble does not lie in the shortcomings of nature, nor in any lack of the machinery of civilization. The people of Europe could be bountifully fed, well clothed, and could live on a high plane of material comfort if there could be reasonable co-operation between racial and political groups.

At the present time there is something approximating political and industrial anarchy. There are no general laws effectively governing the conduct of one nation toward another, and no recognition of the economic unity which might bring potential industrial forces into effective play. Europe is idle, or rather ineffectively employed, and suffers from great want. Insurmountable barriers prevent freedom of commercial communication. The machinery of credit is demoralized and the free interchange of goods is made impossible. Nations desper-

ately struggling for their own existence blindly endeavor to gain advantage at the cost of their neighbors. They fail to recognize that in the complicated inter-relations of modern life their own prosperity is dependent on the well-being of their neighbors.

All these influences are threatening the fundamentals of civilization. However convinced America may be that it should keep out of the cauldron of European evils, it seems little enough to ask that we should at least give some consideration to the possibility of correcting and diverting these disintegrating influences.

Since the fundamental trouble in Europe lies in a situation that approximates international anarchy, any influence tending to turn that anarchy into order would be of the utmost importance. Up to the present, the single agency that is working to accomplish this end is the League of Nations. It merits respectful and sympathetic consideration. Its work has already been beneficial, though the task ahead of it is so great that by comparison its present accomplishments seem meagre. It needs our advice and co-operation. The Covenant could be modified to meet any reasonable objections which we may raise. If we are not prepared to join the League—and obviously we are not—is it not our duty to find some way in which the great moral forces and political prestige of the United States can be made useful in putting a dangerously distraught world in order?

Having in our hands the opportunity to do an incalculable service to mankind, it remains to be seen whether, as a nation, we will rise to that opportunity, whether we will perform the service that is before us, or whether as a nation we too shall fail.

THE QUESTION OF THE DEBTS

America can, if she will, shrewdly choose the road out of the difficulties in which she is involved through allied indebtedness. Such a road would, I believe, lead to greater material gain for civilization in general, while for America it would lead to a great moral and vast material gain.

For America it will mean the most substantial material advantage that has ever flowed from any single political act. More important than the material gain, there would be spiritual gain which would give us a moral leadership so far-reaching that the responsibility of it should make us humble rather than vainglorious.

I would like to see every dollar that can ever

be paid to us by our debtors for years to come devoted to the rehabilitation of European civilization. It is only through the rehabilitation of European civilization that these debts can ever conceivably be paid. It is only through the rehabilitation of European civilization that America can ever conceivably realize in full measure her destiny, or can expect a full measure of prosperity for her people.

Let us now soberly examine what it is that we might do.

Large sections of Europe are backward, judged by our standards. Backward though they may be, they are bursting with latent possibilities for development. A study of Eastern Europe has aroused in my mind a vivid program. There is everything at hand there except education, economic organization, the application of enlightened methods to production, and the harmonizing of blind racial antagonisms.

It is to such a program that I would devote for many years every pound, franc and lira we can get of this debt. I believe if the money was thus wisely expended, one of the results would be such marked economic improvement in Europe that in time every dollar of these debts could be paid. It is now a claim we are never likely to realize, or at least to realize in but small measure.

A considerable part of what we received might well be used as a revolving fund of credit. It could be loaned to nations to help them accomplish specific purposes, purposes which we had carefully analyzed and believed to be economically sound and for the general good, purposes which would accomplish substantial and permanent economic and social results. The funds so loaned could in time be repaid; if the purposes for which they had been used were economically sound they could be repaid without difficulty, and could then be similarly re-loaned over and over again, and ultimately paid back to us.

With the proposal to collect from our debtors and expend what we collect in Europe, a question at once arises. If our debtors cannot pay us directly, how are they better able to pay us in order that we may expend what they pay in Europe for rehabilitation? If they cannot pay us at all, what is the use of discussing how the money they owe us might best be spent?

There is sharp economic distinction between a payment made directly to us in dollars by European nations and a payment made through

us to be left in Europe and expended there for Europe's immediate economic welfare. If one had a mortgage on a farm and, owing to temporary causes, the farmer was unable to pay his interest, a wise creditor, instead of harassing the debtor into a state of economic hopelessness, might encourage him to put forth every effort to improve the productive capacity of his fields. It would then be conceivable that a debt that could not at once be paid might ultimately be met. There is a potential productive capacity in Europe which would enable people there greatly to improve their situation. Their efforts could be directed to that end and a great deal accomplished. If we insist on their paying directly to us, such payments as they make will at the present time hamper their economic reconstruction. If we direct their efforts toward their own economic upbuilding, we will improve the status of the obligations owed us to the end, because we would increase our debtors' capacity to pay.

Let us admit for the moment the possibility of devising a sound and wise plan for such expenditures in Europe. You may still ask why do I think that America has the wisdom, the experience, the temperament, the freedom from unwise political interference which would warrant the hope that we could, even with the best motives in the world, successfully conduct such a great experiment.

A most impressive reason for believing this to be within the range of possibility can be pointed out. It is the work which Americans have done, and are doing, in Europe. I have seen something of that work this year. I know something of the work which the American Relief Administration, operated under Mr. Hoover's direction, accomplished. I am familiar with other American organizations, such as the Red Cross, the Y. M. C. A., the Quakers and the Near East Relief. The character of management of these organizations, the ability which they have displayed in working with foreign people, leads me to have great confidence in the American genius for work in foreign fields.

I have had the opportunity to observe also in the Near East a work which has extended over a far longer period than the American Relief Administration. It is a work less picturesque than that done by some of the American organizations working in Europe, but it has had the advantage of time to prove its sound-

ness. I refer to the results accomplished by such institutions as Robert College and the Woman's College at Constantinople, as well as to the general educational activities of various American religious groups.

A work of helpfulness and stimulation can be accomplished in education which will receive enthusiastic support from these various nations. Such a work would cost, in the light of figures we are now dealing with, but a trivial sum. It would profoundly influence the future course of civilization in Europe, and the future welfare of the world.

RECONSTRUCTION A SPIRITUAL PROBLEM

I do not believe this is an impractical dream, but rather that it is a most materially practical project. The fruit of it would come to quick maturity. Lessons of mutual racial respect are being learned in the schools, colleges and universities where numerous races, born to blind antagonism, are being educated side by side. Multiply the opportunity to learn such lessons, and a profound influence toward softening the world-old hatreds of Europe will be set in motion. It would be a great and fundamental step in the regeneration of Europe, for I profoundly believe that the real solution of Europe's difficulties is a spiritual one, and that with a continuance of these racial hatreds peoples must economically perish.

I should have no hesitation in arguing the merits of this plan with the coldest of American materialists. All I would ask is that such a man have imagination enough to look ahead a few years for results. As a matter of fact, I believe that if we were to look selfishly at the situation over a period of, say, twenty years, there is no proposal in regard to this Allied debt which would begin to give America the material results that such a proposal as I have suggested will bring.

If we insist to the letter upon our claim, our claim will in all probability never be met. If we insist upon it selfishly, we shall realize in hatreds but not in cash. If we are generous, and wisely generous, those claims can all be paid, and I believe will all be paid, and the good we do with them will mean more to us materially than anything we would conceivably be parting with.

"For whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it."

What Must the Rural Church Do to be Saved?

WHAT must the rural church do to be saved? Not to live, of course, but to be brought to large and far-reaching vitality and influence in present day life. In a series of challenging studies of social and religious conditions in rural America the Committee on Social and Religious Surveys, utilizing material the collection of which was begun by the Inter-church World Movement, presents a body of fact which anyone who is interested in answering this question cannot possibly ignore.*

Among the many causes responsible for the unsatisfactory conditions which these surveys reveal in the country church are some over which the church has little control. There is one, however, for which it is solely responsible, namely, the overchurched communities in such a way that the energies which ought to go into community service are being spent in keeping alive an unnecessary number of competing churches.

In "The Country Church in Colonial Counties" (as illustrated by Addison County, Vermont, Tompkins County, New York, and Warren County, New York) by Marjorie Patten, we discover that in these counties there are two and one-half Protestant congregations for every 1,000 men, women and children. The average membership is fifty-five. In one case a community of nine hundred has five churches, none with an active membership of over forty-five and none with a resident minister. Indeed, more than one-third of the churches in these counties do not have resident pastors and the average salary is only \$1,289 including manse.

In "Irrigation and Religion," by Edmund de S. and Mary V. Brunner, which is a study of two California counties, an analysis is made of home missionary appropriations to rural churches there. "Eighty per cent. of the total home missionary appropriations made to churches within this county goes to overchurched communities. Three of the churches so aided are in a community served by six Protestant bodies. Two other aided churches divide a field with five more self-supporting congregations." After showing that there are often uncared for areas near these overchurched towns this judgment is passed: "These funds are being spent, therefore, not so much for

missions, for extending the influence and the power of the church of Christ in needy sections, as for sustaining denominational organizations for the sake of a comparatively small and decreasing group and for the glory of annual reports."

In "Rural Church Life in the Middle West," (as illustrated by Clay County, Iowa, and Jennings County, Indiana) Mr. B. Y. Landis concludes: "Everybody in the Middle West is co-operating—except the churches." He points out that as a result of the lack of the co-operative spirit the Churches have not related themselves constructively to rural problems—economic, social, educational, recreational, religious. It is hardly surprising to read, therefore, that there is an average of only one church member for every four inhabitants.

In "The New and Old Immigrant on the Land," Mr. C. Luther Fry surprises us by showing to what extent Americanization is a rural problem. Out of every eleven farmers, one is foreign born. More than half the farmers in Minnesota were born on European soil. Almost one-third of our 17,000,000 new Americans live outside the cities. And little is done by any agency in the country to train the foreigner in citizenship. The churches avoid the challenge and declare that they can do nothing in the community "because of the foreigners."

The one answer to the solution of such situations as are here described is summarized in the word "co-operation." This, however, will be brought about only as denominational officials come together to work out systematically the adjustments by which the movement for giving a single church exclusive Protestant responsibility in the small town can be encouraged. When this is done we can secure strong churches with resident ministers, adequate salaries, better equipment and a constructive program of community service. Hence the urgent need of developing the state federation or council of churches, through which the responsible denominational authorities can be brought together regularly to face the situation county by county, and to plan together the necessary interdenominational adjustments. We venture to think that if every state were to have as well organized and effective a federation of churches as now exists in Ohio, we might look forward to a new day of power for the rural church.

* Volumes referred to in this article are published by George H. Doran Company, \$2.50 each.

To Commemorate Influence of the Huguenots

THE Huguenot-Walloon Tercentenary, initiated by the Federal Council, as announced in the last BULLETIN, is now planned definitely for May, 1924. This is due to recent discoveries, among which is "The Jesse De Forest Journal," which prove beyond any doubt that the Huguenot-Walloon Colony, sailing under the auspices of the Dutch West India Company did not reach New York until May, 1624.

The celebration will be international in character. It is being enthusiastically received in Holland, Belgium and France, where Dr. Macfarland has been in conference with the highest governmental authorities. Its importance for the Churches of America can hardly be overstated.

Sidney Lee, the English historian and man of letters, writing in Scribner's Magazine for June, 1907, well summarizes the spiritual significance of this anniversary:

"It was in the Huguenot spirit that the Puritans of England, when penal legislation drove them from their homes, looked to America for protection and salvation. *The vision of religious liberty in the new world was a Huguenot creation.* It was slow to acquire stern enough sway over the minds of the Englishmen to move them to action. But under stress of events the experiences of English Puritans fell into closer and closer agreement with those of the French Huguenots. Then the word written and spoken in France of the Calvinist Colonies did penetrating work in England. *The beginnings of New England were cast in the Huguenot mould.* The great American project of Puritan England differed from the French schemes in Brazil and Florida neither in motive nor in principles, but in practical achievement and enduring triumph. From the colonial failures of Protestant France followed the colonial success of Protestant England."

It is proposed to make the celebration general so as to include the various Huguenot settlements in America and thus call attention to the splendid part that the Huguenots had in the making of America. Bancroft says: "He that will not honor and respect the influence of John Calvin knows little of the origin of American Liberty." The celebration will be of

the same general character as the recent Pilgrim Tercentenary.

Robert W. de Forest is Chairman of the General Committee; Rev. John Baer Stoudt is Secretary and Director.

RECONCILING INFLUENCES BETWEEN AMERICAN AND GERMAN CHURCHES

(Continued from page 21)

"The only hope for a torn world is that all nations may bow under the mind and will of the Prince of Peace, Jesus Christ, our universal Lord and Saviour. You will understand, honored Sirs and Brothers, if we for truth's sake sincerely acknowledge that under the pressure of our present condition we look to the future with heavy hearts.

"Our nation laid down its arms upon the reliance of a peace of justice and co-operation. As these promises have not been fulfilled, it is difficult for us to realize that the war is over. For we are still under the sway of unfriendly forces, both in outer lands and at home. The German is still considerably outlawed and even German missionaries are excluded from the fields of their blessed labors in the Kingdom of God. Under the pressure of unbearable burdens placed upon us the best element of our nation suffers most, especially that part upon which our Churches depend. The anxious care for daily bread has a destructive effect upon the moral elasticity and the cheerfulness of faith of hundreds of thousands. The impudent luxury of a small group of profiteers is only a special sign of our moral need.

"With you we are convinced that the outer and inner burdens which cause our nation and other nations to sigh have their roots in the fact that the Spirit of Jesus Christ, the Spirit of truth and love, has not become the moving power in the lives of men and nations. Thus we consider this time of darkness in which we find ourselves as an urgent call of God to the hearts of all people to seek with renewed earnestness that which serves the peace of the world. We are convinced that all the Christian Churches should follow this call of God in the spirit of brotherliness and truth by unitedly seeking to uplift the life of mankind with the renewing power of the Gospel."

In Many Co-operative Fields

THE recent International Sunday School Convention at Kansas City is believed to mark a distinctive stage in the development of religious education in this country. Of special significance was the final ratification of the merger of the Sunday School Council of Evangelical Denominations and the International Sunday School Council. The election of Mr. Hugh S. Magill as General Secretary of the reorganized "International Sunday School Council of Religious Education" (as it is now to be called) is hailed with gratification everywhere. His long service as Field Secretary of the National Educational Association and his previous experience in public school work in Springfield, Illinois, give him unusual qualifications for his new educational task.

IN SERVICE FOR GIRLS THE WORLD OVER

The Young Women's Christian Association has 519 city Associations, 106 town, 27 county, and 767 students, making a total of 1,419 centers of Association work, through the doors of which there pass daily 594,420 girls who are members, and without doubt twice as many who are not members, but who come under the influence of the Association, and know its aspirations and ideals. The work with younger girls, those too young to become members, has steadily grown; at the present time there are 68,000 Girl Reserves from grades and high schools, and about 5,200 young girls in business and industry. In addition, there are about 7,100 colored Girl Reserves, the majority of them in cities which have organized colored branches.

The foreign born woman has not been forgotten. Of the sixty-two International Institutes established during the war, fifty-one are continuing. Through these Institutes, where foreign speaking women are privileged to attend classes in everything a woman should know to become a good citizen, the Y. W. C. A. is doing a most effective bit of Americanization.

PRE-WAR PRICES FOR BIBLES

Christian workers all over the country will be glad to learn that the Bible at least is getting back to pre-war prices. For the first time in almost five years the American Bible Society is able to offer Gospels with heavy paper cover for one cent. An edition of the Gospel of St.

John is already off the press and the other Gospels will be prepared in the same style and in various languages.

THE CHINA CHRISTIAN COUNCIL

When the National Christian Conference, meeting in Shanghai, China, last June, decided to organize a National Christian Council, the question as to whether its membership should be definitely representative of the Church and Missionary organizations was discussed at length. The decision to give the Council a distinctively representative character confirms the wisdom of those who organized the Federal Council of the Churches on this basis.

In discussing the question, Mr. J. H. Oldham, Secretary of the International Missionary Council, urged that the only bodies entitled to determine the policy of the new Council are the churches and the missions themselves. He said, in part:

"Now you are quite entitled to ask whether it is possible to do anything worth while under those limitations. Time allows me to say in answer to that question, having worked under those limitations now for twelve years, that my experience is that you can get all sorts of important things done and get them done in what I believe to be the best and highest way—namely, not by doing them for people, still less by telling them to do things, but by bringing about a common mind which makes people want to have the things done and do them themselves."

TRIBUTE TO TRANSLATORS OF BIBLE

An observance of the Fiftieth Anniversary of the organization of the American Bible Revision Committee is being planned by Bible Scholars who feel that public tribute might well be paid by this generation to the notable accomplishment of the revision made by the American Committee after their thirty years of self-sacrificing labors which resulted in the publication of the American Standard Bible, now generally accepted throughout this country as the most accurate Version in any language. The date of the anniversary is October 4, 1922. Exercises in the Churches and Sunday Schools, as well as through meetings of a public nature are suggested.

Let the Churches Hold Fast!

"TO think without confusion clearly" on an issue so confused as is the prohibition question today is not easy. But amid the welter of propaganda there are at least two fundamental facts that must be kept always in the foreground and in support of which every church in the land ought to be a powerful center of educational influence.

1. *The tendency to treat the Eighteenth Amendment as if it were not as integral a part of the Constitution of the United States as the First or the Nineteenth, is fraught with social peril.* One wonders, therefore, in what misguided moment a periodical of the dignity and prestige of the Literary Digest could ever have been led to conduct a poll in which people are asked to vote as to whether they are in favor of enforcing the Eighteenth Amendment. Put in synonymous words, it becomes an insult to any loyal citizen: "Do you believe in supporting the national Constitution?"

It is entirely proper, of course, for those who do not believe in prohibition to work for the repeal of the Eighteenth Amendment (even in face of the fact that it was ratified by the largest vote ever given to any amendment) but to try to nullify it while it is still a part of the basic law of the nation is elemental disloyalty to America. Suppose we all decide against enforcing the parts of the Constitution that do not exactly suit us at any time—what then? Let the Churches sound over the land President Harding's ringing statement:

"Whatever breeds disrespect for the law of the land is a force tending to the general breakdown of the social organization."

To that let them add such words as those of the Judicial Section of the American Bar Association at its last session:

"The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders both men and women, disobey and scoff at this law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are

sowing dragons' teeth and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

2. *The appeal in behalf of beer and wine is tantamount to an appeal for the return of the saloon.* For how are beer and wine to be distributed? The well-to-do could buy in quantities for use at home, but the ordinary man must buy his daily portion by the glass. And he could get it, so far as we can see, only in one of two ways: either from any store that cares to dispense it, like soda water or groceries, or else from places especially licensed for the business. In the first case, we would be moving back about a hundred years to the period before the rise of the temperance movement, when Abraham Lincoln's store was expected to sell liquor along with sugar and tea. In the second case, we would be face to face again with the outlawed saloon.

Before we are called upon to vote upon beer and wine, let the beer-and-wine folks tell us how they expect to prevent the return of an institution that impoverished countless homes, undermined the public health, fostered crime, corrupted political life and prove itself the enemy of every good influence in American life.

To vote for beer and wine is to vote for the return of the saloon. If the Churches will make that as clear as daylight, there need be no fear that the temptation of liquor will waylay our men and boys on every street.

S. M. C.

COLUMBUS IN A STORM

By day and night upon a raging sea,
Engulfed by waves and torn by savage winds,
Columbus drove his ships toward the west.
By day the lookout scanned the skyline's edge,
By night he listened for a thundering surf;
While in his reeling cabin sat the man
Who in an age of darkness sailed by faith:
Beneath a lanthorn's light lay stretched his charts.
Upon a sea of surging tragic years,
Now balked by adverse winds from unknown shores,
Now fiercely driven by the storm she knows,
Fearing today the terrors of the deep,
Thinking tonight she hears the breakers roar;
Humanity, like him who found the new world's
shores,
Must trust the charts her bravest hours have drawn,
And steer by faith, with quiet heart and strong.

Worth M. Tippy, Secretary,
Commission on the Church and Social Service.



ON CHRISTIANITY AND THE CHURCH

What's Best Worth Saying. By Richard Roberts. Doran, New York, 1922.

Dr. Roberts displays a marked gift for interpreting religion to the modern student mind. Believing that "... in divinity and love, what's best worth saying can't be said," he helps us to see that the great Christian convictions have a value for life that no formal statements can ever exhaust. His discussion of creeds, faith, the problem of evil, God, and Christ, are full of rich insight into the meaning of the Gospel for present day living.

The Training of Children in the Christian Family. By Luther A. Weigle. Boston, Pilgrim Press.

"Wanted—A New Set of Parents," the opening words of this timely treatise by one of the outstanding authorities in religious education, sounds a keynote which greatly needs to be heeded. Professor Weigle approaches the problem with deep convictions both as to the central place of the home and the responsibility of the Church. This book, read by parents, would both stir them and help them in practical ways. It would serve admirably as the basis of discussions in classes for parents.

Building with India. By Prof. D. J. Fleming. Missionary Education Movement.

This is the best illustration we have seen of the new type of study courses in foreign missions. Convinced that Christ is the only adequate Savior of the world, Dr. Fleming is still appreciative of all that is noble in India. Everywhere there is respect for its literature, the character of its people, their religious history and aspirations. Every page recognizes not only what Christianity has to contribute to India, but also what India has to contribute to the development of Christianity. There is not a patronizing word in it; the title is significant of the whole book—"Building with (not in or for) India." It meets the demand which Rabindranath Tagore is said to have made in a letter to a prospective missionary: "Will you be able to make yourself one with those you call natives, not merely in habits but in love? For it is degrading (for India) to receive any benefit but that which is offered in the spirit of love."

An Introduction to the Study of Some Living Religions of the East. By Sidney Cave. Scribners.

Here we have another admirable illustration of the sympathetic approach to other peoples and their faiths. Calling itself only "a beginner's guide," it is yet thorough and scholarly. It does not, of course, take the place of a work of such encyclopedic erudition as G. F. Moore's "History of Religions," but it has two distinctive merits: it presents in the briefest compass possible the heart of the religions it discusses; it treats these religions not as subjects of academic research but as spiritual forces, commanding the loyalty of millions of men.

How to Conduct a Church Vacation School. By Albert H. Gage. American Baptist Publication Society, Philadelphia.

Does just what its title promises—really tells you how to "do the thing."

Week-Day Religious Education. A Survey and Discussion of Activities and Problems. Edited by Henry F. Cope. New York, George H. Doran Company, \$2.00.

The best available information on a subject of vital moment. The report of the proceedings of the Conference on Week-Day Religious Education held by the Religious Education Association.

Handbook of the Community Church Movement in the United States. Compiled by David R. Piper. The Community Churchman Co., Excelsior Springs, Mo., \$0.65.

The best available summary of what the "Community Church" is, its various types, its organization, and its service. It presents a striking picture of the growth of the movement, showing over 700 churches, and prints a partial list of them.

The Jesuits. By Thomas J. Campbell, S. J. New York, Encyclopedia Press, 1921.

An exhaustive history of the Society of Jesus from its foundation to the present time.

Fundamentals of Faith. By Horace Blake Williams. New York, Abingdon Press, 1922.

An interpretation of the fundamentals of Christian faith in terms of the ethical and scientific ideas of the present day. Simple, direct, helpful.

ON SOCIAL QUESTIONS

The Validity of American Ideals. By Shailer Mathews. New York, Abingdon Press, \$1.25.

American ideals are defined and discussed as: "First, a society composed of free and equal individuals; second, democracy as an actual way of free individuals living together in equality and in peace; third, a written constitution embodying the principles of such democracy; fourth, co-operative sovereignty." The volume is an admirable exposition of true "Americanism," free from provincialism and facing the future with faith in the essential soundness of our social life.

The Revolt Against Civilization. By Lothrop Stoddard. Scribners, New York, 1922.

So fascinating in style, and so misleading in its half-truths, is this widely read book that we view it with mingled feelings. The main theme is that the rapid breeding of the socially unfit, the "under men," is crowding out the better types of humanity, with the result that these "under men," resenting the inferior position to which their own inherent capacity condemns them, are in an attitude of revolt against civilization. The author's proposals of a policy of birth control for the masses, and the development of a "neo-aristocracy" of the eugenically fit are worth honest consideration, but in the essentially undemocratic, patronizing, almost haughty and contemptuous attitude toward less favored people we can have no part. They give the author a fatal blindness in his approach to social unrest. He sees it as caused only by the innate incapacities of the "under men" and entirely misses the glaring fact that those who are now in the position of power are keeping others down by allowing economic and social inequalities which never give the "under man" his largest opportunity. In our judgment the spirit of the book is seriously at fault: it sees humble folk only as the great "horde of incompetents," never as the sons of God "for whom the Lord Christ died."

The Founding of New England. By James T. Adams, Boston, Atlantic Monthly Press.

Frank in its treatment of historic personalities and groups too often over idealized, this volume indicates with clearness the historic struggle by which democracy emerged in New England.

The Conquest of Fear. By Basil King. New York, Doubleday Page & Co., 1922.

A well known novelist turns moralizer, amid the acclaim of many who feel that this new treatise is a classic of new thought. To us it seems stimulating in spots but on the whole platitudinous.

R. E. Park and E. W. Burgess. "Introduction to the Science of Sociology." University of Chicago Press, 1921. \$4.50.

A most interesting combination of text-book and materials for discussion within the covers of a single volume. Readings and discussions of problems for investigation are included in each chapter. Not only for the class-room but also for the lay reader who wants to get an understanding of modern sociology it is of extraordinary value.

Archag the Little Armenian, translated from the French of Charles H. Schnapps. New York, E. P. Dutton, 1920.

This story of an Armenian school boy in an American missionary school is one of a series of children's books about children of other countries. The purpose of the series is to arouse sympathetic interest in children of other nationalities.

Training for Sports. By Walter Camp, New York, Scribner's, 1921.

A simple manual for workers with boys, not unsuited to modern Sunday School and Scout leaders.

The High School Boy and his Problems. By Thomas A. Clark, New York, Macmillan, 1921.

Good advice, frankly and plainly given directly to the high school boy.

ON INTERNATIONAL QUESTIONS

The Rising Temper of the East. By Frazier Hunt. Indianapolis, Bobbs-Merrill Co., 1922.

Stirring and vivid pen pictures of the national unrest in India, China, Japan, Korea, Haiti, Mexico and elsewhere, by one who has entered with unusual sympathy into the feelings of these peoples.

Japanese-American Relations. By Ichiro Tokutomi. Translated by S. Yanagiwara, 1922, New York, Macmillan Co.

An eminent writer in Japan, a member of the House of Peers, discusses relations with the United States. Needs to be read by Americans in order that they may see how "imperialistic" and prejudiced some of our own actions seem to Japanese.

Mexico on the Verge. By E. J. Dillon. New York, George H. Doran Co., 1921.

An attempt to help Americans see our country as our Southern neighbors see it, stripped of sonorous phrases about altruism and viewed as harboring selfish commercial ambitions which lead to practically imperialistic policies. Admitting the poverty and ignorance of Mexico, he holds that they are due largely to appropriation of Mexico's wealth by foreign corporations.

Historical Source Book. By Hutton Webster. D. C. Heath & Co.

Handy for reference to great historic documents and utterances up to date, including the Covenant of the League of Nations.

Atlas of Reconstruction. Rand, McNally & Co., New York.

A reference Atlas showing in simple manner the "New Map of Europe."

America and the Balance Sheet of Europe. By Bass and Moulton. Ronald Press.

America's future economic prosperity is dependent on the economic rehabilitation of Europe, a fact which is apparent to the ordinary man of the street, but which is here set forth by startling evidence.

The New World. By Isalah Bowman. World Book Co.

A very good popular commentary on world problems, for the school student and the average reader.

The Twenty-One Demands. By G. Z. Wood. F. H. Revell Co., New York.

A resumé and analysis of the "Demands," which finds little in them which is justifiable, except on the untenable ground that China should be a vassal of Japan.

The Slaughter of the Jews in the Ukraine. By Elias Helfetz. New York, Thomas Seltzer, 1921.

Based upon material gathered by the All-Ukrainian Relief Committee for the Victims of Pogroms, under the auspices of the Red Cross. A moving account of a tragic episode in history.

What Japan Wants. By Yoshi S. Kuno. Thos. Y. Crowell.

A moderate statement of the subject and one which for the most part would be regarded as obvious.

The League of Nations. By J. S. Harley. Oxford University Press.

The League in the light of international law, much of which finds its culmination and expression in the League.

America and the Race for World Dominion. By Damangeon. Doubleday, Page & Co.

Discussion by a Frenchman of the shifting of economic power from Europe, and the present and future plurality of influences, especially America and Japan.

Pole and Czech in Silesia. By James A. Roy. John Lane Co.

A discussion of the Silesian and related questions from personal incidents.

Italy During the World War. By Salvatore A. Cotillo, 1922. Boston, Christopher Pub. Co.

A record of Italy's contribution to winning the war. With a preface by General Diaz.

ON VARIOUS SUBJECTS

Quentin Roosevelt. Edited by Kermit Roosevelt. New York, Scribners.

Interesting letters, something like his father's, which will be widely read by boys, both because they are interesting and because of a national sentiment attaching to them.

New Dictionary. Thos. Nelson and Sons, New York. With an introduction by John H. Finley.

Convenient to carry, yet comprehensive (25,000 words). A practical tool.

Many Trails. By H. Mortimer Batten. Henry Holt & Co.

Illustrates, in story form, the ways of a number of widely varying animals, both tame and wild, for children, but also new to many grown-ups.

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